This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

M'Lean. Translations of Names of Places in the Deeds of Entail the Breadalbane Estates. 1887

Br
2868
8

Br 9868, 8

Harvard College Library

BOUGHT FROM THE
ANDREW PRESTON PEABODY
FUND

BEQUEATHED BY
CAROLINE EUSTIS PEABODY
OF CAMBRIDGE

TRANSLATIONS

OF

THE NAMES OF PLACES CONTAINED IN
THE DEEDS OF ENTAIL

OF

THE BREADALBANE ESTATES

BY THE REV. JOHN M'LEAN
MINISTER OF GRANTULLY

WITH

PREFACE BY J. W. YOUNG, W.S.

AND

INTRODUCTION BY ALEXR. LAING, LL.D., NEWBURGH

Containing Historical References to many of the Names

PRINTED FOR PRIVATE CIRCULATION

1887

COPYRIGHT.

ENTERED AT STATIONERS' HALL.

1887.

Printed by R. & R. CLARK, *Edinburgh.*

TRANSLATIONS

OF

THE NAMES OF PLACES CONTAINED IN

THE DEEDS OF ENTAIL

OF

THE BREADALBANE ESTATES

TRANSLATIONS

OF

THE NAMES OF PLACES CONTAINED IN
THE DEEDS OF ENTAIL

OF

THE BREADALBANE ESTATES

BY THE REV. JOHN M'LEAN
MINISTER OF GRANTULLY

WITH

PREFACE BY J. W. YOUNG, W.S.

AND

INTRODUCTION BY ALEXR. LAING, LL.D., NEWBURGH

Containing Historical References to many of the Names

PRINTED FOR PRIVATE CIRCULATION

1887

Br 9868.8

HARVARD COLLEGE
FEB 10 1938
LIBRARY
Peabody fund

THIS WORK

IS MOST RESPECTFULLY DEDICATED

TO

THE MOST HONOURABLE

The Marquess and Marchioness of Breadalbane

OUT OF REGARD FOR WHOM IT HAS BEEN CARRIED OUT

AND FOR WHOSE INFORMATION IT IS MORE

ESPECIALLY INTENDED

BY

THEIR MOST OBEDIENT SERVANT

J. W. YOUNG

CONTENTS

	PAGE
PREFACE	9
INTRODUCTION	11
LIST OF LANDS	51
INDEX TO INTRODUCTION	65

PREFACE

THE history of this translation is very simple. Having the pleasure of Dr. Laing's acquaintance, I fancy I must have picked up some of his antiquarian spirit, for when it was suggested that English renderings of the Gaelic names in the Deeds of Entail of the Breadalbane Estates might be of public interest, I at once undertook to furnish the sinews of war, if he and his friends would provide the brains and industry. I have therefore no claim to any credit that may attach to the work. It appeared to me that it would be interesting to ascertain why these places had received their names. I expected that the process of translation would bring to light local legends and account for their origin, show how the memory and acts of the early Christian Fathers were embalmed in the names of the places or districts they had frequented, disinter old feudal rights or identify names given from local peculiarities, but I am not a Gaelic scholar and I could only carry out my idea by deputy. The names selected for translation have been taken from the Deeds of Entail of the Breadalbane Estates. They do not by any means exhaust the names of interest on these estates. Probably a much more exhaustive list could have been got from the Ordnance Survey. The work, however, was undertaken entirely from my connection with the estates and

their noble owner. It is now only published for private use, though in the hope that it may lead proprietors of other Highland estates to do a similar work for the proper names on them, before all recollection of their origin has been lost or the spelling become so Anglicised as to render recognition of the Gaelic roots hopeless. Throughout, the work has been a labour of love. Time and thought and hard work have been freely bestowed by Dr. Laing, Newburgh, the Rev. John M'Lean, Grantully, Mr. Campbell, formerly schoolmaster of Lesmahagow, and Mr. Cameron, formerly schoolmaster of Killin. To them my best thanks are due, and are now heartily tendered. So far as I am aware, the only similar translations in Scotland are of names in the parish of Balquhidder, published for Mr. Carnegie of Stronvar, and Sir Herbert Eustace Maxwell's *Studies in the Topography of Galloway.*

A glossary of the Gaelic proper names in Scotland would be a most interesting and instructive work. I hope it may yet be undertaken.

J. WM. YOUNG.

22 Castle Street, Edinburgh,
July 1887.

INTRODUCTION

IN endeavouring to arrive at the correct signification of Gaelic place-names in Scotland the student is met by great difficulties, arising from the fact that these names, as they have come down to us, are mostly of mere phonetic value, and, excepting in comparatively few instances, seldom occur in the original spelling. The absence of all ancient records in Scotland, written by men who understood and spoke the Gaelic tongue, makes the difficulty of interpreting these names aright all but insuperable. In Ireland there are preserved manuscript records dating from the fifth century down to the seventeenth, in which the names of a vast number of places are given in their true orthography, and the result is, the student of the place-names of Ireland is able to give the true meaning of the most of them beyond all cavil. The exquisite beauty of these Irish manuscripts is unrivalled. It is well known that St. Columba wrote many copies of the Gospels (it is said hundreds), besides copies of the Psalter and Hymnals. It is recorded by Adamnan[1] that the last words St. Columba wrote, of a copy of the Psalter, a few hours before his death, were:—"They that seek the Lord shall not want any good thing" (Psalm xxxiv. 12). But not one of these has come down to us in Scotland, though there can be no doubt that every one of the various churches he founded would have at least a copy of the Gospels and Psalter, and perhaps of the whole Bible, for the service of the

[1] *Historians of Scotland*, vol. vi. p. 97.

Church. Facsimiles of pages of the Gospels of the handwriting of St. Columba are given in *The National Manuscripts of Ireland,* and the distinctness and beauty of his penmanship show how much we have lost.

The one manuscript that has come down to us relating to Scotland earlier than the eleventh century is the Book of Deer.[1] It contains a copy of the Gospel of St. John, and portions of the other Gospels; but on blank spaces in the volume there are written in Gaelic, records of grants of land bestowed on the Church of Deer. In these records names of places and other words are so correctly given that, though some of the words are obsolete, no Gaelic scholar can misapprehend them. Besides this volume there are the chartularies of the abbeys, in which we find the names of churches and of lands bestowed upon them. These for the most part, though written by scribes better acquainted with Latin than Gaelic, not infrequently, indeed, for the most part, give us the correct Gaelic spelling of the names they record. And how different these are from the names by which these churches and lands are now known. Not infrequently too the writers of the chartularies give us the Latin equivalents of the Gaelic names. Joyce, in his admirable work on *The Origin and History of Irish Names of Places,* as an instance of this, adduces Adamnan's translation of *Dairmagh* (the name of the monastery founded by St. Columba before he left Ireland) by *Roboreti Campus,* which is an exact translation of *Dair,* signifying oak, and *magh,* plain. Mr. Joyce shows how this name became so rounded off in daily speech, that without a knowledge of the original form, or of Adamnan's translation, it would have been impossible to have ascertained its original signification. By the softening of the consonants *Dairmagh* came to be pronounced *Darwah,* and gradually it became Durrow, by which name it is now known.

In the "*Registrum de Dunfermelyn*" evidence of a similar

[1] This volume was unearthed in the library of the University of Cambridge in 1860. It was edited by the late Dr. John Stuart, and printed for the members of the Spalding Club in 1869. Facsimiles of numerous pages are there given.

instance occurs. In a record of the twelfth century we find the name Kirkcaladinit—this is pure Gaelic, *Kirk choille*, wood; *dinate*, den, the kirk of the wooded den, which accurately describes the situation of what is now named Kirkcaldy, and of which conjectural etymologies are constantly given.

In Dr. W. F. Skene's *Four Ancient Books of Wales*[1] we find a still more interesting instance of the elimination of consonants, in changing the form of words in common speech. This occurs in the Welsh *ap* and the Gaelic *mac*. It can be incontestably proved from inscriptions on ancient monuments that these two words, so unlike, originally sprang from an old Celtic word *Maqvas*, signifying son. By one branch of the race the hard *q* was softened and then dropped, while the *v* was hardened into *p*, producing the Welsh *map*, son. By the other branch the hard *q*, or its equivalent the hard *c*, was retained; but the *v* was softened into *u*, and the word became *maqui*; finally the last syllable *ui* was dropt, leaving the Gaelic *mac*, son.

In the following list the name *Ardentryve* occurs. It will be observed that the true Gaelic *Ard an t' snaimh*, which signifies "*The house at the swimming place*," has not, with the exception of the prefix *Ard an*, a single letter in common with the name as we now have it; and yet it is beyond all doubt that the interpretation is correct, as the right to swim cattle across at this place existed and has been exercised in comparatively recent times.[2]

Such changes show how phonetic influences are constantly at work in common speech, and how they alter and disguise the original form of the word or name, and accordingly increase the difficulty of assigning their true orthography and signification. The Saxons generally called their lands after their own names, as *Ormis-ton*, *Gils-ton*, *Wormis-ton*. The Norsemen may be traced by their suffix *by*, signifying a dwelling or farm,

[1] Vol. i. p. 159.

[2] This *right* was unknown to Mr. M'Lean when he arrived at the derivation given. It is an instance of critical acumen which reflects honour on his scholarship. Other instances, as in the names of the *Tay* might be adduced, which display his intimate knowledge of Gaelic and also of archæological lore.

as *Wedders-by, Locker-by, Soro-by;* but the Celtic names, with comparatively few exceptions, are descriptive of the natural features of the place, and hence an intimate knowledge of these, and, we may add, the pronunciation of the name by natives of the district, help greatly to arrive at the meaning of the names as we have them now.

We make these remarks to show how difficult it is to arrive at the true signification of the place-names of which we have, in a great majority of cases, the mere phonetic form, and to say that, in many of these cases, the explanations given are conjectural. If any student could supply the original form of the name he would do a great service and make conjecture unnecessary. Till then, the positions and features of the places are the best interpreters of the debased name. And, therefore, the etymologies assigned in the following pages are given, subject to correction, on record or other equally satisfactory evidence being produced that they are erroneous.

There are some root words in the following List which are worthy of notice. It is well known that *Aber* is a prefix to very many names of places in Wales; and in the east of Scotland there are a considerable number of places with the same prefix, as Aberdeen, Aberdour, and others. This term undoubtedly signifies a confluence. But there is another prefix *Inver, recte Inbhir,* that prevails in Scotland, mostly inland, having the same meaning, that does not occur in Wales, and the inference has been drawn that the Celtic people in the east were more nearly allied to the Welsh than those of the west. The following list bears this out, as there are at least twelve places with the prefix *Inver* (*Inner* is a corruption), and only one with *Aber.*[1] Dr. W. F. Skene gives it as his opinion, and no one is better qualified to speak on the subject, that

[1] In the conjecture that *A* in *Aber* is an abbreviation of the Gaelic *Ath,* a ford, Dr. Skene's opinion is confirmed by the bounding clause of the most ancient grant of land in Scotland—that of Nectan, King of the Picts, to the church at Abernethy. It distinctly bounds the lands by a stone at *Apurfeirt* and completes the circuit by coming *usque ad athan,* that is, to the little ford across the river Farg at *Apurfeirt,* now Aberargie.

Aber is applied to places where there is a ford near the mouth of a river, and *Inver*, where it joins another stream or the sea.[1] This is confirmed at Abernethy in Perthshire, which is situated close to the foot of the Ochils, where the little stream issues from the hills, while about a mile farther down where the rivulet joins the Earn, the place is called Invernethy.

The name *Ibert*, Gaelic *Iobart*, which occurs in the following List (though apparently very dissimilar in meaning), according to Professor Rhys of Oxford,[2] springs from the same root as *Aber*. He adduces the Welsh word *Aberth*, now *Aperth*, a sacrifice, an offering, and the Irish, *Edbart*, as all from the root *ber*, the Celtic equivalent of *fer* in the Latin verb *fero*, *I bring*, and that *Aber*, and we may add the Gaelic *Inbhir*, disclose the same root; understanding the word to have originally meant the volume of water which the river brings to the sea or to another river.[3] When we come to understand the Celtic names, we are more and more struck by the depth and fulness of their meaning and how expressive they are. How much more does *Aber* and *Inbhir* convey than the bald Saxon term, the mouth of the river. Gaelic scholars have a rich field lying open for their investigation, and the man who would devote his attention to the subject and publish the results would confer a benefit on students of philology which it would be difficult to overrate.

Leaving this part of the subject, we now proceed to tell briefly what is known of the men whose names are associated with places in the district which the List embraces. They were missionaries of the Gospel to our heathen forefathers. Most of them were men of high rank who forsook all for the cause they advocated; and though we only know them through the mist of the far-gone past, their hardships, their labours, and devotion were as great as those of the missionaries of the pre-

[1] W. F. Skene's *Four Ancient Books of Wales*, vol. ii. p. 414.

[2] *Lectures on Welsh Philology*, 2nd ed. p. 72.

[3] We throw it out as a conjecture whether the name of Perth, anciently *Bertha*, does not have its origin from the same root.

sent day—of Livingstone, of Williams, Pattison, and Mackenzie, whose devotion to death thrills the hearts of the good and true, and sheds lustre on the cause that they went forth to proclaim. And that the missionaries of old to our own land were, in their day, held in esteem is attested by the number of places that still bear their name.

The first of whom we have any record who proclaimed the Gospel in Scotland is St. Ninian. He is commemorated in Innerynane, one of the following Breadalbane place-names, the Gaelic of which is *Inbhir Ninian,* signifying the confluence of Ninian. He was born about A.D. 360 at Whithorn in Galloway. His father, a British prince, was a Christian, and he brought up his son in the same faith.[1] The Romans then held sway in Britain, and it is possible that some successor of the Apostles may have followed in the wake of the legionaries who manned the Roman Wall, and proclaimed the Gospel in that neighbourhood, and thus brought the British prince to the knowledge of the truth.

Ninian went abroad to St. Martin of Tours, the great luminary of Western Christendom, for his education. He remained for several years under his tuition, and after visiting Rome returned to Galloway with companions to make known the Gospel to his pagan countrymen. On his return he built a stately church at Whithorn of stone, some fragments of the foundation of which it is thought by some still remain. "He also built a monastery there, whither the youth of the country were sent for their education, and this institution of Ninian continued to be famous as a seminary of instruction and one of the chief ecclesiastical schools of Britain."[2]

St. Ninian proved an able instrument in the Church for the conversion of the Southern Picts to the faith of Christ. "His unwearied labours, and the innocency and holiness of his life, so won their regard, as well as of the Scots and Britons, that they reverenced him, and accepted him as a minister of

[1] Spottiswoode, *History of the Church of Scotland,* vol. i. pp. 10-12.
[2] Dr. Stuart, *Sculptured Stones of Scotland,* vol. ii. p. 36.

Christ."[1] St. Ninian died on the 16th September, A.D. 432, and was buried in the church which he erected. Dean Stanley, who visited the spot in 1871 in company with the late Dr. John Stuart, says, "We can still see the ruined chapel, and the yet more ancient priory where St. Ninian's remains repose. . . . We can explore the cave called by his name, which opens from beneath the samphire-covered cliff, on which a rudely-carved cross still marks the original sanctity of the spot, where he may have retired for devotion." And the Dean adds, "To St. Ninian alone, of all British saints, a coeval monument, still extant, points in unmistakable characters."[2] We have no record of St. Ninian's personal appearance, but there is a conventional figure of him, in fresco, in the church of St. Congan, at Turriff.[3] After his death, and on the withdrawal of the Roman power from Britain, through the inroads of the heathen tribes the country lapsed into barbarism; "but the great number of churches, chapels, fields, and wells, which bear his name throughout Scotland, are standing monuments of the once widespread power of his name,"[4] and of the estimation in which he was held.

Dr. Skene says truly that there is a dark interval between the death of St. Ninian and the coming of St. Columba. St. Palladius, who has given his name to Aberfeldy—Gaelic *Aber Pheallaidh*—came in that interval, and there is therefore that absence of exact information which is desirable. But that he did so, is strongly affirmed by local tradition of undoubted antiquity, and this is corroborated by the number of places in the neighbourhood bearing his name. Besides Aberfeldy, which signifies the confluence of Palladius, there is *Castail*

[1] Spottiswoode, *History of the Church of Scotland*, vol. i. p. 12.

[2] *Lectures on the Church of Scotland*, pp. 24, 25. The monument referred to in the text is figured in the second volume of *Sculptured Stones of Scotland* (Plate lxxi.) Since then many ancient cross marks on the rock and boulders have been discovered at Whithorn. Sir Herbert Maxwell has written a most interesting account of these, in the fifth volume of the Ayrshire and Galloway Archæological Association publications, accompanied by a series of admirable illustrations. When is Perthshire, and we may add Fife, to have such a Society?

[3] *Book of Deer*, p. cxlii.

[4] Stanley's *Church of Scotland*, p. 25.

Pheallaidh, in the Den of Moness, where it is said he took refuge; also *Ruithe Pheallaidh* and *Eas Phealldidh* in Glenlyon, meaning the Sheiling and the Waterfall of Palladius. All this implying that the saint had lived and laboured in Aberfeldy and the neighbourhood.

According to the best authorities, St. Palladius was a native of Gaul, and was related to the chief families of the district to which he belonged. He became a minister of the Church about the middle of the fifth century, and shortly afterwards was sent to Ireland to minister to those believing in Christ there. All accounts agree that he was received with indifference and unconcern, and that he did not remain long; but he left some of his companions to carry on the work. On leaving Ireland, if the tradition regarding him is correct, he must have sailed round the north of Scotland, and landed on the east coast, on what is now called Kincardineshire, then inhabited by the Picts, and proclaimed the Gospel to them. Both record and tradition point however to the Mearns as the principal scene of his labours. He is said to have settled at Fordoun, and was buried there. His bones were collected by Archbishop Schewes of St. Andrews in 1494, and put into a new shrine, made of silver, and placed into the chapel at Fordoun—a built-up arch in it is still pointed out as the spot where they were laid. "But less than sixty years afterwards, at the Reformation, the casket was seized, and its contents, so revered, were scattered to the winds."[1] The older part of the edifice in the churchyard of Fordoun is known as St. Palladius' Chapel, though it is not of so early a date. Churches in Scotland in the saint's time, and for long after, were invariably of wood, and often of mere wattles, thatched with reeds. The yearly market at Fordoun is held on his day, the 6th July. and is known as Paldie's or Padie's Fair, and there is a copious well close by which still bears his name. All testifying that his name was revered there.

In the name Kilbride, which appears in its place in the

[1] Jervise's *Memorials of Angus and Mearns*, p. 881, 1st ed.

following List, we have a commemoration of St. Brigida, honoured throughout Ireland, and known and honoured in Scotland as St. Bride. That she came to the knowledge of the truth through the preaching of St. Patrick and his companions seems evident, for it was in his time, and before she had reached the years of womanhood, that she resolved to dedicate her life to the service of God. At his death she paid the last tribute of affection to him by preparing and embroidering a shroud with her own hands for his remains.[1] St. Bridget gathered around her in a community women like-minded with herself,[2] wherein the young women of Ireland were educated and instructed in the truths of the Gospel. She so won the hearts of the people by her unwearied acts of kindness that they flocked from all parts of Ireland to hear her words of faith and to listen to her counsels. They brought offerings of thankfulness for the consolation and benefits which they received at her hands.

With these free-will offerings St. Bridget built a church at Kildare, on the Liffey, and so sacred did this church become that both the precincts and church became an inviolate sanctuary.[3] The Round Tower of Kildare, which still stands, if not coeval with her, is of a very early date. Her influence for good and the reverence paid to her name must have increased with her years, as the number of churches and chapels bearing her name in Ireland are almost past numbering, and to this day mothers in Ireland delight to call their daughters by her name. There are numerous churches dedicated to her in Scotland. Kilbride, as we have seen, is in the Breadalbane territory; but the first ever dedicated to her in Scotland was by Nectan, King of the Picts, who *immolated* Abernethy and the lands around to God and St. Bridget *ad diem judicii.* A sacredness must have attached to Abernethy on St. Bridget's account, for we read that in the beginning of the eighth century—"Nine maidens,

[1] Todd's *Life of St. Patrick*, pp. 11, 12.

[2] Bishop Forbes, in his *Kalendar of the Saints*, states that this is the first instance of a community for women on record.

[3] Petrie's *Round Towers of Ireland*, p. 203.

daughters of St. Dovenald, a Scot,[1] who lived among the Picts in the glen of Ogilvy in Glammis parish. After their father's death they besought the then King of the Picts for a place of retirement to dwell in. The king acceded to their request, and gave them a house, some lands, and an oratory or place for prayer at Abernethy. The nine maidens died there, and were buried at the foot of a large oak-tree greatly frequented by pilgrims."[2] So late as the seventeenth century the kirk-session of Glammis, by an ordinance of that date, strictly forbade maidens going on a pilgrimage to the oak-tree at Abernethy.[3] The original reverence in which St. Bridget was held must have had some influence on this long-descended custom. She died A.D. 523, and was buried in her own church of Kildare. The day of her festival was the 1st February.

St. Brendan, whose name appears in Kilbrandon, was one other of the many Irish missionaries who did so much for the spread of the Gospel in the sixth and seventh centuries. Though older, he was intimately acquainted with St. Columba and his associates, who brought the knowledge of Christianity to our northern land.

St. Brendan, however, is chiefly remembered by the story of his voyages. The narrative of these was embodied in a tale, which became so popular in the middle ages that it was translated into almost all the early European languages. This tale was widely known, and in those ages when books were very few and far between, the wonders that it tells of natural phenomena now so well known—of mountains spouting forth fire towards the heavens and falling back again till the whole mountain seemed one burning pile—of islands covered with slag as from some great furnace—of pillars of pure crystal (evidently icebergs) floating in the sea—of islands teeming with fruit like a never-ending autumn—of rivers abounding

[1] The Irish at that period and for long after alone were called Scots. St. Dovenald was one of the many missionaries who came from Ireland to promulgate the Gospel among the Picts.

[2] *Collections on the Shires of Aberdeen and Banff*, pp. 595, 596.

[3] Jervise's *Glammis*.

with fish and fruits on its banks, forbidding all thought of want. Wonders like these could not fail to fascinate listeners at many a winter fireside, and to stir the adventurous to emulate the saint of old. The story of St. Brendan must have been well known to Columbus, and may have stimulated him to undertake his great voyage.

Briefly told, the legend sets out by saying that St. Brendan, standing on a mountain in Ireland (which still bears his name), looking out on the broad Atlantic, and wondering what lay in the region of the setting sun, an aged hermit accosted him and said that his nephew had come back from a voyage on the great sea with the tidings that he had discovered "the land promised to the saints." Animated by the thought, Brendan gathered together fourteen chosen companions, monks, and sailed away in his coracle, framed of wattles and covered with hides, towards the summer solstice. They came to isle after isle in their seven years' voyage, and among them, near the end of their voyaging, to one shrouded in gloom. Drawing near, they saw the form of a man sitting on a rough and shapeless rock, with the waves continually beating over his head. On drawing near St. Brendan cried, "Who are you, and how have you brought on yourself such a doom?" The sad answer came, "I am that most wretched Judas, who made the worst of bargains." Leaving Judas, as beyond their help, in his misery, they came to a great river which they could not cross; a youth, with a shining face, met them and embraced them, calling them each by his name, and said, "Brethren! peace be with you, and all that follow the peace of Christ." Sailing again, they arrived at last at the Land of Promise, "like Paradise." Brendan rejoiced, and said, "This is my rest, here I desire to stay." He had yet to learn that there is no place for mere rest while there is work to do for God. An old man, full of experience, met the voyagers and said, "He resisteth the will of God who seeketh his own. Return, and teach the way of life to thy brethren." They set sail and returned. The old legend quaintly says, "How they were supported

during their seven years' voyaging, He only knows who gives meat to all." Such is a very brief outline of the legend of St. Brendan.[1] Authentic record informs us that St. Brendan visited Tiree and founded a church and a community of monks there. He also founded a church in Ailech, supposed to be Alyth, in Perthshire; and there is a chapel in St. Kilda which bears his name.[2] That he visited this lone island is more than probable. It is known that the Columban missionaries dared the dangers of the northern seas in their frail boats of skins, and carried the Gospel to Orkney, Shetland, and the Faroe Islands, and even to distant Iceland; for, "centuries afterwards, when the Norwegians went first to Iceland, they found no traces of civilisation there save the crosses, bells, and books of the monks of Iona."[3] St. Brendan's voyages over, he returned to Ireland, and ended his life, on the 16th May, A.D. 577, in peace.

Innermearan commemorates an early minister of the Gospel. In a Latinised form his name appears as Merinus, Gaelic *Meadhran;* hence *Inbhir Meadhran,* the confluence of St. Mearn. Little is known of his history further than that his parents, towards the end of the sixth century, sent him to the great monastery of Bangor, in Ireland, to be educated. St. Comgall, as head of that house, exercised great influence for good over the youth of Ireland at that period, and it is recorded of him that "he fostered and educated many saints, and kindled and lighted up an unquenchable love of God in their hearts and minds." St. Comgall was the friend of St. Columba, and in his zeal for the propagation of the Gospel he visited the Hebrides and founded a church in Tiree; and he is said to have taken part with St. Columba in the conversion of Brude, King of the Picts, at Inverness—a great step in the Christianisation of the land. St. Meadhran, fired by the example of St.

[1] We are indebted to Charles Kingsley's work on *The Hermits* for the outline we have given of St. Brendan's voyage, pp. 251-277. This volume, like all Kingsley wrote, is of exceeding interest.

[2] *Proceedings of the Soc. of Antiquaries,* vol. x. p. 708.

[3] Innes's *Scotland in the Middle Ages,* p. 101.

Comgall, became a minister of the Gospel, and eventually became head of the monastery of Bangor. He is described as of gentle temperament, but firm in checking evil. According to the Aberdeen Breviary, he died at Paisley, to which he must have come on some missionary enterprise, and in his honour the church of Paisley was dedicated to him, where he is known as St. Mirren. His name is commemorated in other places in Scotland, and a chapel still known as St. Mirren's Chapel stands, now in ruins, upon Inch-Murryn, the largest island of Loch Lomond. His anniversary is September 15.

St. Aidan, whose name appears in the name of Inchaddon, situated on the north bank of the Tay, nearly opposite Taymouth Castle, was a monk of Iona. He died A.D. 651, and in all probability knew St. Columba in his last years. Like all the early monks of that monastery, he was a native of Ireland; a descendant of one of the kings of that country, and of the same kindred as St. Bridgid. Iona was at that period a centre of light and learning and a refuge from the storms of war. In the early part of the seventh century Paulinus, of whom Bede tells such an interesting incident,[1] had brought the Saxon people of Northumbria to the knowledge of the truth; but a confederation mainly of heathens headed by the king of the Britons, invaded Northumbria, and in a great battle overcame and slew the king, Edwin, who had accepted and adhered to the Christian religion. The conquerors mercilessly carried fire and sword through the land and spared neither sex nor age. The Gospel which had been planted by Paulinus was all but extirpated. Oswald, one of the sons of Edwin, fled and found refuge in Iona. He was hospitably entertained in the monastery there, and the example and instructions of the monks confirmed him more and more in the faith in which he had been brought up. During his stay in Iona he acquired a knowledge of the Gaelic tongue, which he afterwards turned to good account. He returned to Northumbria, and gathering around him a faithful band, in a gallant fight of the few

[1] Bede's *Eccles. Hist.*, bk. ii. c. 13.

against the many, overcame the invaders and regained his father's throne.[1]

Oswald, on his accession to the throne, anxious to convey to his people the blessings of Christianity, sent messengers to Iona entreating the abbot to send one of the brethren to make known the Gospel to them. The brother who was sent first was a man of an austere disposition. He met with no success and returned home. On his return he reported to a Council of the Church (the first of which we have any record in Scotland), that the people were stubborn and barbarous, and that he had not been able to do any good among them. The Council were grieved at the result, as they were of one mind—that those who were sitting in darkness should have the Gospel proclaimed to them, and be brought to the knowledge of the truth. Aidan, who was present, said, "I am of opinion, brother, that you were more severe to your unlearned hearers than you ought to have been, and did not at first, conformably to the apostolic rule, give them the milk of more easy doctrine, till by degrees, being nourished with the word of God, they should be capable of greater perfection, and be able to practise God's sublime precepts." All eyes were turned to Aidan as he spoke, and they said, "You are the man to go;" and he went.[2] His whole life proved the wisdom of this choice. Bede, though differing from him in matters of Church order, speaks of him in the highest terms. He was, he says, "a man of singular meekness, piety, and moderation; a lover of peace and charity, but faithful in reproving whatever he saw amiss. He was tender and compassionate with the afflicted—a very father to the wretched in their misery, and spared not himself that he might *have* to relieve the poor in their necessities."

In his ministerial work Aidan was unwearied. He proclaimed the Gospel "not only in the Church; but he ranged the country and sought the people in their homes, that he might sow the seeds of God's word in their hearts."[3] And

[1] Bede's *Eccles. Hist.*, bk. iii. c. 2. [2] *Ibid.* bk. iii. c. 5.
[3] *Vita Oswina*, quoted *Origines Parochiales Scotiæ*, vol. i. p. xvii.

"the great object he ever kept in view, in all that he said, or did or preached, was the redemption of mankind, through the passion, resurrection, and ascension of the man Christ Jesus."[1] "And," Bede adds, "it was the highest commendation of all men, that he taught no otherwise than he lived."[2] How much need there was for earnest work is apparent, when we learn that there was not a church in the whole province of Northumbria when Aidan arrived. The wooden church of Lindisfarne, thatched with reeds, was the first between the Tees and the Forth.[3]

When Aidan first began to preach to the Saxons, he was not able to speak their language with that fluency which was necessary to make his words effective. He felt, as is now apparent to all, that the best mode of reaching the people was to instruct and educate natives to speak to them in their own tongue. Acting upon this, at the very beginning of his ministry in Northumbria, he received into his monastery at Lindisfarne twelve Saxon youths, whom he instructed and sent forth to preach the Gospel.[4] But so anxious was King Oswald that his people should come to the knowledge of the truth, which he prized and cherished as the best gift that he could bestow upon them, that he stood by the bishop when he was preaching, and (having acquired the Gaelic tongue in his exile) expounded to his people in their own tongue, the message which the bishop proclaimed,—a picture that may stand side by side with Queen Margaret, teaching her husband, Malcolm Ceanmore, the truths of the Gospel.

King Oswald bestowed the island of Lindisfarne, now Holy Island, on Aidan and his companions. He and his Columban successors in the monastery there "lived on the plainest food and so frugally, that the people saw they made it their whole care to serve God and not the world."[5] The influence of their

[1] Bede, bk. iii. c. 17.

[2] *Ibid.* iii. c. 5.

[3] Raine's *Hist. of North Durham*, pp. 52-55. Quoted Stuart's *Sculptured Stones of Scotland*, p. 19.

[4] Bede's *Eccles. Hist.*, bk. iii. c. 26.

[5] *Ibid.* bk. iii. c. 26.

lives, the true secret of ministerial success, so won the hearts of the people, that they flocked to the church and listened eagerly to hear the word of God. It was of these men, from Iona, that Wordsworth wrote the beautiful sonnet which, by mistake, he named "Primitive Saxon Clergy." The reference that he gives is to the chapter in which Bede describes the character of Aidan and his companions. The poet thus speaks:—

> "How beautiful your presence, how benign,
> Servants of God! who not a thought will share
> With the vain world; who, outwardly as bare
> As winter trees, yield no fallacious sign
> That the firm soul is clothed with fruit divine!
> Such Priest, when service worthy of his care
> Has called him forth to breathe the common air,
> Might seem a saintly image from its shrine
> Descended—happy are the eyes that meet
> The apparition; evil thoughts are stayed
> At his approach, and low-bowed necks entreat
> A benediction of his voice or hand;
> Whence grace, through which the heart can understand,
> And vows, that bind the will in silence made."

Such was Aidan. He died on the last day of August A.D. 651, having held the office of bishop in Northumbria sixteen years, and was buried in the churchyard of Lindisfarne. Subsequently, when a larger church was built there, his bones were lifted and buried on the right hand of the altar of the new church.[1] There are churches in Scotland dedicated to him—Cambusnethan and Menmuir, and at the latter place, there is a well known by his name, and another in the parish of Fearn. It was when Aidan was bishop of Northumbria (which then extended from the Humber to the Forth), that the Abbey of Melrose was founded; and over it was set, as first abbot, Eata, one of the twelve English boys whom he educated and sent forth to preach the Gospel to the people in

[1] Bede's *Eccles. Hist.*, bk. iii. c. 17. We mention this, as pilgrims to the shrine may like to know the spot where he, who brought the knowledge of Christian truth to the neighbouring land, was laid.

their own tongue. That one so earnest and so estimable as Aidan bore a part in the foundation of Melrose Abbey, adds even to the lustre which the great Minstrel of the Border has shed upon its ruins.

In the last syllable of Ardeonan, we have the name of St. Adamnan, whose name is associated with many places along the waters of the Tay. Dr. Reeves in his introduction to the *Life of St. Columba* has shown how this strange transformation of the name has come about. The saint's name signifies Little Adam. In Gaelic the name became, for easiness of pronunciation, *Adhamh.* By the elimination of the consonants in conversation, the sound became *au, eu,* and *o,* and adding the Gaelic diminutive *an,* the name became *Eunan* and *Eonan.*

Adamnan was born in the year 623. He was a descendant of one of the great families of the north of Ireland, and was of kin to St. Columba, and became Abbot of Iona A.D. 679. He was highly educated, of great ability, and exercised great influence in his time. The venerable Bede in his *Ecclesiastical History* says of him:—"He was a good and a wise man, and remarkably learned in the Holy Scriptures."[1] Adamnan was what would be called in our day a philanthropist, and a redresser of wrongs. In a raid which the Saxons of Northumbria made in Ireland, they carried off a great number of captives of both sexes. Their relatives appealed to Adamnan for their recovery. He at once set out on what was then a voyage not free from danger, and by his influence with the king, who had been a pupil of his, he obtained the deliverance of every captive and sent them home to their friends.

But the act for which Adamnan was chiefly remembered by his countrymen, was the deliverance of women in Ireland from taking part in warfare. Previous to his time fearful sights of women struggling against one another on battlefields were common. At a great meeting of kings, nobles, and clergy, held A.D. 697, a decree was passed, mainly by his influence, setting women free for ever from taking part in the horrors of

[1] Bk. v. c. xv.

war. And, as in our own day, acts of the Legislature are sometimes known by the name of the member by whose exertions they are carried, the enactment was known as the Law of Adamnan.

Adamnan, however, is now chiefly known by his *Life of St. Columba.* Though this memoir of the venerated saint is filled with the miraculous and marvellous, it comes like a streak of light, at a period where otherwise there would have been darkness. He also wrote a book about the holy places, of which copies in manuscript are extant. Arculf, a bishop of the French Church, who had made a pilgrimage to the Holy Land, on his return was driven by a violent storm on the west coast of Scotland, and eventually found his way to Iona, where he was hospitably entertained by the abbot and the brethren in the monastery. The bishop on his part entertained them in recounting what he had seen at Jerusalem and the places where the Son of God had taught and suffered. Adamnan wrote these things down, and sent them forth in a book, which was prized by the then learned world.[1]

It adds interest, even to Iona, to realise these two learned men sitting together within the precincts of the monastery—the one listening with rapt ears, and the other telling, as only an eye-witness can, of the scenes he had seen, where He "who spake as man never spake," uttered words that have changed the whole course of the world—dispersed the gloom that hung over the minds of men, and shed light on the hereafter that is before them. We have it on the authority of Bede, who was all but contemporary with him, that Adamnan was most eloquent in his exposition of the Scriptures, and unremitting in his inculcation of the great truths they contain, and, as his history shows, zealous in promoting good, and careful to maintain unity and peace. He died on the 23d September, A.D. 704. He was buried in Ireland; but his remains were brought back and buried in Iona.

The reverence and esteem in which Adamnan was held, is

[1] Bede's *Eccles. Hist.*, bk. xv. c. 15.

testified by the number of churches that bear his name, both in Ireland and Scotland. These are so numerous that it would fill much space to record them.[1] That he was greatly revered around Strathtay is evident. Grantully Church was dedicated to him and to the Blessed Virgin, to St. Andrew, and St. Bean.[2] The whole district is redolent of St. Adamnan. Besides the places mentioned in the following List, there are several others which bear his name on the Breadalbane lands —Ardeonan church and churchyard on the south side of Loch Tay, and Inis Ewen in Glendochart. Around Grantully there are four places, two wells, a hamlet, and a road, all bearing the saint's name. On the other side of the river he founded a monastery at Dull, with an extensive territory annexed.[3] And there is still in the garden of the old manse of Dull, *Tobar Eonan*, Eonan's Well,[4] and in Glenlyon there is *Muillen Eonan*, Eonan's Mill, wherein, within living memory, no work was done on the saint's day. There is one still alive, known to the writer, who remembers when the day was regularly kept in the district as a holiday. Such widespread reverence, and so long continued, could only have sprung from worth and goodness.

The beautiful island of Inchconain in Loch Awe derives its name from St. Conan. He is held to have been bishop of Sodor, and to have been tutor of the sons of the king of the Scots.[5] It is not stated whether the church of Glenorchy was dedicated to him; but that he was honoured there is testified by the beautiful spring near the parish schoolhouse, known as Conan's Well, and by the market held yearly there on the third Wednesday of March, known as Conan's Fair. His name is still held in great veneration at Killichonan, most picturesquely situated on the north side of Loch Rannoch.[6] The

[1] *Vide* Reeves's Adamnan's *Life of Columba*, ed. 1876, pp. clxiv.-clxix.

[2] *Red Book of Grantully*, quoted Forbes's *Kalendar of the Saints of Alba.*

[3] Skene's *Celtic Scotland*, vol. ii. pp. 175, 207.

[4] There was till recently a market held at Dull called *Feile Eonan*, the fair or festival of Eonan, on the 6th October yearly.

[5] Keith's *Scottish Bishops*, Russel's edition, p. 296.

[6] Forbes, *Kalendar of the Saints of Alba.*

aged inhabitants there firmly believe that the saint lies buried in their churchyard, in which there are the remains of a small rude chapel and cup-like stones, which manifest great antiquity. St. Conan died in 648 A.D., and "the anniversary of his death was regarded with peculiar veneration in the Hebrides,[1] and on the west coast till the Reformation." Inchconain, on Loch Awe, is eminently picturesque. Standing near the entrance of the Pass of Brander, the deep stillness of the lake, black as a floor of ebony, and the sloping sides of the Pass, greener than the greenest emerald, seen in the light of the setting sun, is a scene for painters to depict and poets to revel in, and for humbler pilgrims to retain in their memory, to be recalled with delight.

St. Fillan, "who has given his name to Strathfillan, was the son of St. Kentigergna, daughter of the king of Leinster, who in the early part of the eighth century retired to Inch Caillach in Loch Lomond, the church of which was dedicated to her," and the ruins of which can still be traced. "She and her brother, St. Congan, who founded the church at Turriff, were two of the band of Irish missionaries who came to carry on the work begun by St. Columba, of Christianising the Picts."[2] She died A.D. 734.

St. Fillan, after his education was completed, was received into the monastery of St. Mund, believed to be that so named on the Holy Loch, and on the death of the latter he was elected abbot in his room. Records say that he ruled the monastery wisely, and both by his example and his teaching instructed the brethren in their duties as ministers of Christ. But, in common with many in that age, he wanted to be more alone with God than the cares of a monastery would allow, and he retired to a place called Siracht in the upper part of Glendochart, where his uncle, St. Congan, had also retired. The religious in those days had not learned what Keble so beautifully expresses in his Morning Hymn when he says—

[1] Keith's *Scottish Bishops*, Russel's edition, p. 296.
[2] *Proceedings of the Society of Antiquaries of Scotland*, vol. xii. p. 134.

"The trivial sound, the common task,
Would furnish all we ought to ask—
Room to deny ourselves; a road
To bring us daily nearer God."

But the unsettled condition of the world in that age perhaps more than justifies the desire for retirement. St. Fillan joined his uncle and built a church (in what has ever since been called Strathfillan), for himself and his seven companion clerics, to minister to the people around; many of whom he weaned from the darkness of heathendom to the light of the Gospel. He helped them in their needs and ministered to them with that kindness which wins all hearts. After a life of piety, record tells that he died on the 9th January and was buried in his own church at Strathfillan.[1]

Numerous churches throughout Scotland are dedicated to St. Fillan. The parish church of Forgan in Fife was anciently known as St. Phillans, though subsequently it was dedicated to St. Andrew; and there is a cave at Pittenweem in the same county known as St. Fillan's Cave. The saint's bell is still preserved, and is now in the Museum of the Society of Antiquaries of Scotland, Edinburgh. The writer of the *New Statistical Account* says: "There is in Strathfillan the ruins of a building 120 feet long by 22 feet broad, which is said to have been a cathedral. Part of the walls are still standing;"[2] and within these, in all likelihood, part of the remains of the saint may still rest. We say nothing specially of the Holy Pool that was formerly, and in the memory of people living, much resorted to for the cure of the insane. We were told on the spot many years ago that the afflicted person was suddenly pushed over a low precipice into the pool and was then placed in the chapel for the night. Apart from any superstitious belief, the *rationale* of the cure seems to have proceeded from the idea that a sudden start would bring back the scattered senses. The writer once beheld the same mode tried

[1] *Proceedings of the Society of Antiquaries of Scotland*, vol. xii. p. 135.
[2] *New Statistical Account Perthshire*, p. 1088.

on a patient in the Tay, upwards of fifty years ago, without effect.

"At the mill of Killin there was long kept a stone called St. Fillan's Chair, and seven small stones that had been consecrated by St. Fillan, and endowed with powers of curing diseases. Five of them are still preserved."[1] And a fair is held there, known as *Feil Faolain*—St. Fillan's Fair—on his festival, the 9th day of January, old style.

But St. Fillan's name is more widely known from his reputed connection with the battle of Bannockburn. Readers of history know that a relic of the saint is said to have been carried by the abbot of Inchaffray (of which abbey St. Fillan's chapel or monastery was a cell) to the field, as an omen of success. We would smile now at the thought of an army being inspirited by such means; but how often has a historic word, uttered by a commander on a field of fight, or blazoned on an ensign, nerved a host to deeds of daring and to victory. And so the presence of a relic of St. Fillan, whose name at that time was precious, led to victory against overwhelming odds. It is supposed that Bruce placed reliance on the relic, because it was in the neighbourhood of St. Fillan's chapel that he escaped with his life in the desperate encounter at Dalry, so named ever since, which means the King's Field; and perhaps he entered the little chapel and expressed his thankfulness for his escape. Be this as it may, after Bruce was firmly seated on the throne he bestowed on the monastery or chapel of St. Fillan, the five-pound land of Auchtertyre, the only *reddendo* for which was the prayers and suffrages of the ministering priests.[2] And in the last year of his life (A.D. 1329) there is entered in the Chamberlain Rolls, a payment of

[1] *New Statistical Account Perthshire*, p. 1088.

[2] The charter granted by Bruce is not extant; but it was confirmed by James IV., A.D. 1498. Among the Breadalbane papers there is a notice of an image of St. Fillan at Killin. "In a charter dated the 20th November 1488, in favour of Donald M'Claude of an acre or croft of land in the town of Killin, with house and garden, and pasturing of four cows and two horses, with liberty to bake and brew, and to buy and sell within the lordship of Glendochart, on paying yearly to the parish church of Killin three pounds of wax, in honour of the Blessed

£20 to the fabric of the church of St. Fillan; showing that the devotion of the great monarch to the saint continued to the last.[1]

Intimately connected with St. Fillan is the Diore (modernised into Dewar), the keeper of his crozier. This office was hereditary; but it descended to heirs male only. In virtue of it the holder enjoyed land bestowed upon his ancestor by a successor of St. Fillan. By a charter in the Breadalbane collection, "Queen Mary, on the 4th March 1551, confirmed to Malice Dewar and his heirs male, the lands of Eyeich, Crettendewar in Aucharne, and Craigwokin in Glendochart;"[2] all of which occur in the following List. These lands were conveyed to Duncan Campbell of Glenorchy, in 1575. In the same collection there is a record of an inquest that was "held A.D. 1428, before the bailie of Glendochart, on the authority and privileges of a certain relic of St. Fillan, called the Coygerach, or crozier. The jury reported that the bearer of the relic of the Coygerach, who went by the name of *Jore*, ought to have yearly and heritably from every one in the parish of Glendochart having or labouring a merk of land, a half a boll of meal, and those who had half a merk of land a firlot, and forty-penny land half a firlot. Further, the jury found that the office of carrying the relic had been conferred in heritage on a certain ancestor of Finlay Jore, the present bearer, by the successor of St. Fillan, and that the said Finlay was the lawful heir in said office. They further said that these privileges were enjoyed and in use in the time of King Robert Bruce, and in the time of the kings who had reigned after him. For which privileges the jury declared that if it happened that any goods or cattle were stolen from any one dwelling in Glendochart, and he from whom they were stolen, whether in doubt of the culprit, or from feud of his enemies, did not dare to follow after his property,

Virgin, and St. Fillan and all saints, and for the increase of St. Fillan's lights before his image, one pound whereof at St. Fillan's feast in summer, and another at his feast in winter"—Dr. John Stuart, in the *Proceedings of the Society of Antiquaries of Scotland*, vol. xii. pp. 161, note 176.

[1] *Ibid.* pp. 149, 158, 176.

[2] *Ibid.* p. 156.

then he should send a messenger to the said *Jore* of the Cogerach, with four pence, or a pair of shoes, with food for the first night, and then the said *Jore*, on his own charges, ought to follow the said cattle, wherever they were to be found within the kingdom of Scotland."[1] This implies that the person of the bearer, and also the Coygerach itself, were held sacred, and that he could go with it in safety, in pursuance of his duties. The terms of the decision of the jury confirms the accuracy of the opinions which we quote below. In a rental of the possessions of Lindores Abbey, drawn up towards the end of the fifteenth century, the name Derach-land occurs.[2] This term is understood to signify the land that pertained to the office of Toschach-derach, which Skene in his *De Verborum Significatione*, says, "was ane office or jurisdiction not unlike ane Baillerie." Dr. W. F. Skene, in his able dissertation on *Tribe Communities in Scotland*, says, "This word is derived from *Toiseach*, Gaelic for leader, and *dior*, an old word signifiying of, or belonging to law, and form *Toiseach-doracht*, the office of Toiseach-dor or coroner. This term is almost identical with the name given to the coroner in the Isle of Man. In Manx language that office is named Tosiagh Ioarey, or chief man of the law."[3]

The official title of the Doire or Dewar became the family name in the Highlands. In the Lowlands, it assumed the form of Diray, and latterly Durrie or Dury.[4] In Fife there are two estates known as Dura and Dury; one in the parish of Kemback, and the other in the parish of Scoonie. Beyond all doubt, these estates, or part of them, were the possessions of the *Toshach-derach*, of former times, and that the same official title is the origin of the family name of Dury.

The term Coigerach, or Quigrich, as the relic was latterly called, according to Dr. Reeves, signified a pilgrim or stranger. Why it came to have that title is not very apparent, unless it

[1] Dr. John Stuart, in the *Proceedings of the Society of Antiquaries of Scotland*, vol. xii. pp. 156, 157. [2] *Lindores Abbey: its History*, pp. 427-461.

[3] *Historians of Scotland*, vol. iv. pp. 458, 459.

[4] *Lindores Abbey: its History*, p. 421.

was that the abbot counted himself a stranger among the people he came to convert, or that he reckoned himself a pilgrim on earth, of which a *baculus* or staff was a fitting emblem.

The keeping of the relic, as we have seen, had descended from father to son, from the days of King Robert the Bruce down to our own day. There are notices of the Doires or keepers from time to time on record; but Archibald Dewar, born in Killin A.D. 1756, became custodian on the death of his father. He removed in his youth to Comrie, and became manager of a sheep farm; which charge he held for twenty years. Thereafter he rented two small farms in Balquhidder, where his experience fitted him for sheep-farming, and he made money there. Subsequently he removed to a farm in Glenartney, in Strathearn. But on the close of the war in 1815, prices of agricultural produce fell so low that farming became most unprofitable, and many were ruined. In consequence, at the termination of his lease, Archibald Dewar and his family emigrated to Canada, leaving Alexander, his eldest son, to wind up all matters connected with the farm, and to follow; which he did, and joined the rest of the family in the summer of 1819. On his arrival he secured a hundred acres of land. At first he was disheartened. Dr. Daniel Wilson in his letter to Dr. John Stuart says: "A greater contrast cannot well be conceived than the transfer from a pastoral farm on the Braes of Balquhidder, to an uncleared farm in one of the flattest regions in Western Canada. All his own and his father's experience in Scotland was unavailing, and, like many another emigrant, he pined for his native land, and only tarried in his new home because it was no longer possible to return." But he married a young woman from his own country, and set his heart to his work. Prosperity attended his efforts, and he saw his large family of sons and daughters prosperous and prospering, owners of their respective lands, and, in telling the story of his life, said:—"We have done well in coming out West."

There is something very touching in what Dr. Wilson tells us of the Dewars' early days in Canada:—"They lived out of the world, and beyond the reach of newspapers. Their books were those that formed the little library at Strathearn; the whole home talk, entirely in Gaelic, was of old Scottish memories and traditions; and even the grandson of Archibald, the first emigrant of the family, though a native of Canada, said to Dr. Wilson that he was, in those days, more familiar with Glendochart and Balquhidder, than anything transpiring in the New World."[1]

When Archibald Dewar and his family emigrated to Canada, he carried the Quigrich with him. On his death in 1831, his eldest son, Alexander, succeeded to the keepership, and in December 1876, Alexander, then in the 87th year of his age, through the patriotic offices of Dr. Daniel Wilson, Principal of the University of Toronto (who has done so much for the elucidation of the prehistoric annals of Scotland), agreed to transfer the ancient relic to the Society of Antiquaries of Scotland; "on condition that the Society shall deposit the said Quigrich in the National Museum of Antiquities in Edinburgh, and that his name be recorded in the archives of the Society, as joint donor of the relic"[2]—where it may now be seen by all visitors to the Museum.[3]

Under the name Inchbean, we have the name St. Bean, who was first bishop of Morthlack, at the instance of Malcolm Canmore. Little is known of his history, but that little is, "that he was noted for his piety and erudition."[4] He was a patron saint of the church of Grantully, together with the Blessed Virgin, St. Andrew, and St. Adamnan.[5] Kinkell

[1] Dr. Daniel Wilson, *Proceedings of the Society of Antiquaries*, pp. 122, 133.

[2] *Ibid.*

[3] Those specially interested in the subject will find in the *Proceedings of the Society of Antiquaries of Scotland* (vol. xii. pp. 122, 182), a most exhaustive account of the Quigrich, and its history, by the late Dr. John Stuart; the last he ever wrote, and, like all he did, thoroughly accurate. There is also a most interesting letter by Dr. Daniel Wilson on the relic.

[4] *Collections on the History of the Shires of Aberdeen and Banff*, p. 142.

[5] *Red Book of Grantully*, p. 70.

Church was also dedicated to him, and there is Kirkbean Church, in the Stewartry of Kirkcudbright. He died A.D. 1041, and his day was the 26th October.

St. Duthac, whose name appears in Polinduich, was a very popular saint in Scotland for centuries. He flourished in the beginning of the twelfth century. So great was the trust reposed in the sacredness of his shrine at Tain, in Ross-shire, that the queen of Robert Bruce, in the time of her husband's greatest extremity (A.D. 1306), forsook the strong castle of Kildrummy for the greater security of St. Duthac's shrine; but the sanctuary was violated, and the queen and her companions were basely given up to Edward I. In 1505 A.D. James IV. went on a pilgrimage to Tain to St. Duthac's shrine. From the records of the king's expenditure we can realise the curious admixture of devotion and dissipation which characterised a pilgrimage in that age. An organ was carried to Tain and back for the celebration of divine worship; alms were bestowed on the poor, and in strange contrast with a religious pilgrimage, payment was made "to the maddins of Forres who dansit to the king."[1] The parish church of Newburgh was dedicated to St. Duthac, and there is every reason to believe that Glenduckie, anciently Glenduachy, in the same neighbourhood (where there are the remains of an ancient chapel), derived its name from him.

Teneffis.—We mention this name merely to show the origin of the modern name, Duneaves—*Tigh an Neamh*, the House of Neamhan. This saint's festival was held on the 13th September. Nothing is further known of him, excepting that he is remembered at Kilmonivaig.

Such were some of the men who brought the knowledge of the Gospel to our northern land. It may seem to some that we have dwelt too long on them, but when it is borne in mind that every church they planted in those early ages was a centre of light to the surrounding heathenism, the names of these men assigned to the churches assume the deepest signifi-

[1] *Lindores Abbey: its History*, pp. 189, 190.

cance, and the sculptured crosses that are still left to us proclaim by their presence that here too the Cross had triumphed, and that the Gospel was made known and accepted. When originally the name of a saint was assigned to a church, it was not to make him a tutelary saint of the place, but to keep alive the memory of his worth, and to incite men to follow his example.[1]

We now speak of some of the places mentioned in the following List, especially those that are most closely interwoven with our subject, of which Loch Awe and Loch Tay are the more prominent. Though these names appear so different, they are identically the same in meaning. The earliest notice we have of Loch Awe is in Adamnan's *Life of St. Columba*, written upwards of a thousand years ago. He styles it in Latin *Stagnum Abœ fluminis*—that is, the loch of the river *Aba*.[2] *Abh* was the Gaelic word for water at that time, and by a well-known law in language *b* was left out in pronunciation, and the word became *aw*, and latterly simply *a*. Loch Tay is from the same root, only the vowel *a* has the sharp sound, and with the definite article placed before it, it signifies neither more nor less than what the people living on its banks would call it, "The Water." Originally the word would be written *Abh*, and preceded by the Gaelic definite article *an*, it became *'n t'abh*, and later *'n ta*, signifying The Tay. Lest any should think that the derivation here given is far-fetched, we only need to point "to the change of the Latin *aqua*, from which the French derive their name for water. At first it was *acva*, then *ava*, and now it is pronounced as *O*;"[3] and similarly we have in the mouths of some, Loch-ow.

Travellers coming over the ridge from Inveraray, when Loch Awe bursts upon their sight, come upon a scene of almost unrivalled grandeur. Nearest are the isles, each in its own domain of beauty. Beyond, Ben Cruachan towers aloft, in all

[1] Spottiswoode's *History of the Church of Scotland*, vol. i. p. 12.
[2] Reeves's *Adamnan*, bk. i. c. 25.
[3] Kington Oliphant's *Old and Middle English*, p. 445.

its majesty and grandeur, sole monarch of the scene. It is told of Dr. Chalmers when he first beheld this scene, he exclaimed, "What a beautiful world for sinful men to dwell in!" Long before his time, tradition tells that pilgrims going to Inishail to worship, when they reached the same spot, and saw the sacred buildings on "The Beautiful Isle," they bowed down and worshipped. Anciently there stood at that place a large stone cross which from time immemorial was called *Crois an t'sleuchdaidh*, the cross of kneeling. The brothers John Sobieski and Charles Edward Stuart, when in Scotland about forty years ago, noticed a piece of this cross lying on the roadside where it formerly stood. They subsequently wrote to the minister of Glenorchy, expressing their intention of having a cross erected on the site of the ancient one, but their death or other circumstances intervened, and the new cross was never erected. The old fragment still lies on the spot where the brothers saw it.[1]

Tradition has it that Kilchurn Castle, rightly *Caol chuirn*, was built by the lady of a knight of Lochawe during her husband's absence abroad. Beyond this nothing is known of its origin. The poet Wordsworth visited it in 1803. His sister, who accompanied him, thus describes it as seen from the spot where the cross of which we have spoken stood: "A most impressive scene opened upon our view—a ruined castle on an island, at some distance from the shore, backed by a cove of the mountain Cruachan, down which came a foaming stream. The castle occupied every foot of the island that was visible to us, appearing to rise out of the water; mists rested on the mountain side, with spots of sunshine. There was a mild desolation in the low grounds, a solemn grandeur in the mountains, and the castle was wild yet stately; not dismantled of turrets, nor the walls broken down, though obviously a ruin." Turner has made Kilchurn the subject of his pencil, and he

[1] The Rev. Mr. Macfarlane, to whom we are indebted for the information in the text about "the cross of kneeling," and the same to whom the brothers Stuart wrote, states that the road is changed since then, and the fragment lies on what was the side of the old road. *Innis aille* means the beautiful isle.

seems to have drawn it "in sunshine and mist" or shower as seen by Miss Wordsworth. Her brother has made it the subject of his pen, and he thus addresses it—

"Child of loud-throated war . . .
Thy hour of rest
Is come, and thou art silent in thy age.
Shade of departed power,
The chronicle were welcome that should call
Into the compass of distinct regard
The toils and struggles of thy infancy!
Yon foaming flood seems motionless as ice;
Its dizzy turbulence eludes the eye,
Frozen by distance; so, majestic pile,
To the perception of this age appear
Thy fierce beginnings, softened and subdued
And quieted in character; the strife,
The pride, the fury uncontrollable,
Lost on the aërial heights of the Crusades."

We learn from Pennant, who made a tour through Scotland in A.D. 1769, that Kilchurn Castle was inhabited by the then Lord Breadalbane's grandfather, who died in 1716. "The great tower was repaired by his lordship and garrisoned by him in 1745 for the service of the Government, but is now a ruin, having lately been struck by lightning."[1] It was long left to decay, but the noble proprietor, with true reverence for the past, has given injunctions that it be preserved. There is a lordliness in its ruins worthy of care and preservation.

The Isle of Loch Tay.—From the *Book of the Church of Scon* we learn that Alexander I. of Scotland and his queen Sibilla, daughter of Henry I. of England, founded the monastery of Scon in the year 1114. Eight years later, in 1122, Queen Sibilla died suddenly in the Isle of Loch Tay, and was buried there.[2] Shortly after her death Alexander bestowed the isle on the monks of Scon, and in the charter conveying the gift expressed his intention of giving aid to build a church there for the service of God. The following is a translation of the

[1] Pennant's *Tour in Scotland*, 1769, vol. i. p. 236.
[2] Robertson's *Scotland under her Early Kings*, 3rd edition, p. 182.

charter:—"Alexander, by the grace of God, King of the Scots, to the bishops and earls and all his liege men of the whole of Scotland, greeting. I make known to you that to the honour of God and of St. Mary, and of all the saints, I have for myself and for the soul of Queen Sibilla given the island of Lochtei to be possessed in perpetual right, with all the demesne belonging to the said island, to the Holy Trinity of Scon and the brethren therein canonically serving God, in order that a church of God may be built there for me and for the soul of the queen, who died there, and that they may there in the religious habit serve God; and this I give to them in the meantime, until I shall give them a further increase, whereby that place may be raised for the service of God. Witness, Herbert, the Chancellor. At Strivelin."[1]

Within two years after granting this charter Alexander died in the vigour of manhood. He, though fierce against wrongdoers and most energetic in war, had imbibed the spirit of his mother, the sainted Margaret. Our earliest chronicler tells us that "he was a lettered and godly man, of large heart, exerting himself beyond his strength, zealous in building churches, open-handed and devoted to the poor."[2] Animated by such a spirit, had he lived there can scarcely be any doubt that he would have carried out his intention of erecting a church on the Isle of Loch Tay; but his death occurring so soon, the probability is the erection of the priory or church was the work of the monks of Scon, who, in common with their brethren at that era (the first flush of the renewed monastic life in Scotland), were most zealous in promoting the knowledge of the Gospel, and in showing their turbulent neighbours the benefits of peaceful occupation.

The fact, however, that Queen Sibilla died on the Isle of Loch Tay, shows that there must have been a castle or residence of some kind on it at that time. Islands then, and for long after, were chosen, as being more secure against sudden attack. The castle on the small island of Lochdochart, built

[1] *Liber de Scon*, pp. 1-3. [2] Fordun, vol. ii. pp. 217, 218.

sometime between 1580 and 1600 A.D. is an instance of this.[1] At the same time, the fact of the queen having been buried on the island would seem to indicate that there was a religious establishment of some kind on it; in all probability dating from Columban times.

Of one thing we are certain, that the nuns had quitted the Isle of Loch Tay long before the Reformation. The Columban church had lost its vitality, so early as the time of St. Margaret (Queen of Malcolm Canmore). So low had it sunk from its pristine earnestness that the Sabbath was disregarded, and the toilworn serf was compelled to labour seven days of the week, without intermission.[2] And the possessions, which the pious of old had bestowed for the furtherance and maintenance of Christianity in the land, descended from father to son, without any consideration of spiritual fitness for ministerial work; till ultimately the abbots became mere laymen, and occupied and disposed of the lands, to which they had in this manner succeeded, as their own. It is not surprising therefore that we read, that Sir Colin Campbell of Glenorchay acquired by purchase the Port and Isle of Loch Tay before the year 1480, possibly thirty years before that date.[3] He built the "barmekyn wall," evidently for defence, and his son and successor, who was slain at the battle of Flodden (A.D. 1513), built a "great hall, chapel, and chalmers;"[4] clearly showing that the Isle of Loch Tay had become the family residence. The walls of these buildings still stand to a considerable height. They are of the plainest description, and so far as we could observe, there are no remains indicative of ecclesiastical origin.

There is an utter silence in record regarding the occupation of the Isle of Loch Tay by a family of nuns; but the fair held yearly at Kenmore on the 26th July, known by the name of *Feile nam ban naiomh*, the Fair of the Holy Women,

[1] The *Black Book of Taymouth*, p. 35.
[2] Joseph Robertson's preface, *Statuta Ecclesiæ Scoticanæ*, p. xxiii.
[3] *Black Book of Taymouth*, p. 12. [4] *Ibid.* p. 13.

is existing evidence which proves their presence beyond all doubt. Tradition is uniform in asserting that three of these "Holy Women" came yearly from the Isle to the fair so named, to make purchases for the sisterhood. This fair was formerly largely frequented. Pennant in his *Tour in* 1769 says: "The inhabitants around Loch Tay, within these last thirty years, manufacture a great deal of thread (linen yarn). They spin with *rocks*,[1] which they do while they attend their cattle on the hills; and at the four fairs in the year held at Kenmore, about £1600 worth of yarn is sold out of Breadalbane only. . . . Less than forty years ago, there was not the least trade in this article. The yarn is bought by persons who attend the fair for that purpose, and sell it again at Perth and Glasgow and other places, where it is manufactured into cloth."[2]

The "Holy Women's Fair" used to be opened with great state and ceremony. We have it from one who, in his youth, less than fifty years ago, was a delighted spectator of the scene, that the ground officer, carrying a drawn sword, walked in state, preceded by a piper, and followed by a dozen or so of young men walking in regular order, each carrying a halbert. On the procession arriving at the cross or centre of the market the official proclaimed the "Peace of the Fair." This was no unmeaning ceremony in the days when fairs were first instituted. From the moment the peace of the fair was cried there was perfect liberty. The debtor could not be taken up for his debt, or the riever for his theft; even the fugitive bondman was free from arrest on that day, and though his owner met him in the fair he dared neither "chase nor tak him," nor

[1] The name for this mode of spinning in the lowlands is the Balk and Rock:—*balk* signifies a beam, out of which the spindle was made. *Rock* originally meant a lot of hay or straw thrown together; hence we speak of a rick of hay. Latterly *rock* came to signify the piece of wood round which the flax or tow to be spun was loosely twisted; hence the name, tow-staff; now distaff. Mr. Pennant adds in a note that "Lord Breadalbane gives among his people annually a great number of spinning wheels, which will soon cause the disuse of the *rock*" (p. 105).

[2] Pennant's *Tour in Scotland*, 1769, vol. ii. p. 105, ed. 1774.

apprehend him, on his way home.[1] And besides, there was unrestricted free trade, while at other times only those privileged to sell could do so.

Killin.—The etymology of this name is commonly given as *Cill Fhion*—the Cell of Fingal. This is merely conjectural. The writer of the *Old Statistical Account* of the parish says: "Killin seems to signify *the chapel, churchyard, or burying-place of the pool*, the ruins of an old chapel, and the churchyard being situated on a bank of the river Lochay, and having one of the deepest pools in the river just behind it."[2] This is evidently the correct origin of the name *Cill* chapel, *linn* pool. But before discovering this we had put down what the late Sir Samuel Ferguson has said on the origin of the same name in Ireland, and as it contains much curious and interesting information we let it stand. He says: "The class of burial-places called *killeens* or *cealluragh* are very numerous in the south-west of Ireland. They are not used for the interments of Christian adults." He quotes Mr. Brash, who says: "These cemeteries are to be distinguished from the ordinary burial-grounds of the country at present in use, and which are invariably connected with Christian churches. The *keel* . . . where still made use of, is solely for the interment of unbaptized infants or suicides. They are usually circular areas enclosed with a rampart, but in some instances by a circle of upright stones; and while the field around has been a hundred times broken up and cultivated, nothing will induce the peasant to push his spade or drive his plough through the *keel*. The circle, though in a rich field, is left to nature."[3] In conversing with the peasantry of the south and west of Ireland I never heard them use the word *kil* to designate a church; the word *teampuil* is that invariably used by them, while the word *keel* is always applied to the burial-grounds.[4]

Sir Samuel Ferguson, who specially investigated the whole

[1] *Leges Burgorum*, Nos. 86-88. [2] *O.S.A.*, vol. xvii. p. 368.
[3] Sir Samuel Ferguson's *The Ogham Inscriptions of Ireland, Wales, and Scotland*, p. 28. [4] *Ibid.* p. 29.

subject, and examined great numbers of these *killeens*, says: "If these were, as seems most probable, pagan places of burial originally, there would be no ground for expecting annexed buildings of either wood or stone. What is surprising is how they came to be *kill* and *killeen*, equivalent to 'church,' and 'little church' or 'chapel.' In the Irish of the Middle Ages the *kill* of topography is *cell*, the equivalent of—I do not say at all derived from—the Latin *cella*. *Cella* is primarily a cellar or place of deposit; in its secondary sense, the cell or shrine of a temple, the separate dwelling of a monk. It is not used in the meaning of a sepulchre in any literary record so far as I know, but in early Christian symbolic sculpture it is so represented. Lazarus in the catacombs always issues from the portico of a little cell or temple-like structure." It would appear that it was the custom to set up over the grave of dead persons a miniature temple-like structure in wood or stone. "In pagan times they were of stone, and laws were enacted, subjecting those who threw down or burnt them to a fine."[1] "The name of the cell-like structure over the sepulchre, passing to the burial-ground, might account for these Irish *kills* having been so called, although without associated churches."[2] In corroboration of this, Sir Samuel adduces the fact that there are stone circles and burying-places in Scotland apart from any place of worship, which continue to be known by the names of "kirk" and "chapel."[3]

Achnamaddie—The last syllable of this name, which in Gaelic is *madhaidh*, now commonly means a dog; but it signifies also any animal of the dog kind, and at the time these

[1] "There is a collection of such objects in stone in the Burgundian Museum at Nancy. They are miniature little houses of two or three feet in height, and exhibit all the characteristic forms of the early stone churches of the southern and western Irish places of burial."—Sir Samuel Ferguson's *The Ogham Inscriptions of Ireland, Wales, and Scotland*, p. 47. [2] *Ibid.* pp. 46-49.

[3] "At Aberlour in Banffshire there is a stone circle called *Leachad Beanich*, the Blessed Chapel. In the parish of Tough, Aberdeenshire, a large stone circle is called 'The Auld Kirk of Tough.' And in Alford, in the same county, another is known as 'The Auld Kirk.'"—Col. Forbes Leslie, *The Early Races of Scotland*, pp. 222, 223.

names were assigned, wolves were common, and a terror to the inhabitants; hence the places where they lurked were known by their name. The minister of Glenorchay, who wrote the *Old Statistical Account* of the parish in A.D. 1792, says: "Formerly the wolf had his haunt in our wilds and mountains, and not only proved destructive to the cattle; but when impelled by hunger or inflamed by rage, he even at times made depredations on the human species."

There is a tradition in Lower Breadalbane that the last wolf seen there was killed by Little Mactavish, the archer, of Erackhall. One morning, he observed a wolf making off with a calf. He instantly seized his bow, and with one shot of an arrow he slew the wolf and unfortunately the calf also.

The memory of the devastations committed by wolves is preserved in the Highlands by the word *Faoilteachd*, which is applied roughly to the month of February. *Faol* signifies wolf, and *teachd* = coming.[1] The long pressure of winter, and the scarcity of food on the mountains impelled these fierce animals to come down in packs, and devour all that came within their reach. So late as the year 1428 the people were compelled by Act of Parliament to assemble three times in the year, in every district of Scotland for the destruction of these pests; and the last of them was only destroyed in the end of the seventeenth century.

The tradition of the archer shooting the wolf is only one out of many still current among the people. There are episodes of the past which stir the heart by the heroism they recount, and of pathos which melts in tenderness at the recital of womanly devotion and endurance for the husband of her affections. We have it from one who often listened (almost within cry of Taymouth Castle), in the long winter evenings to the legends of the past. And when any successor of the ancient bards visited the hamlet, the young and the aged gathered round the fire, and listened with rapt attention to the tales of old—of the heroic deeds of their forefathers,

[1] Nicholson's *Gaelic Proverbs*, p. 411.

and "of human sorrow, love, or pain." Some of these legends are so inexpressibly beautiful and touching that they throw a halo of romance round the scene with which they are linked. It was by drinking deep of these wells of the past that the listeners were inspired with that heroism which is characteristic of the race.

One such legend, the late Principal Shairp (who had an intuitive perception of the genius of Gaelic poetry) turned into English verse so exquisitely, that he caught both the rhythm and spirit of the original, and could it have been recovered (for unfortunately it has been lost) we would have enriched these pages by its reproduction.

The next name—Calzienagat, *Coille nan gad,* or the wood of the withies—carries us back to primitive times, when a team of oxen (generally eight in number) were yoked to the ponderous plough of those days by green withes twisted into ropes. The place that produced these much-needed withes was of value to the neighbourhood, and naturally bore the name by which it is still known. The use of these withes in harness continued down to almost our own day. The same friend who witnessed the ceremonial opening of the *Feile nam ban naiomh* at Kenmore we have described, remembers distinctly of seeing, in his youth, horses yoked to ploughs and carts by withes.[1] The Scotch word *rigwiddie,* which is still applied to the iron chain laid across the horse's back to support the trams and cart, is standing evidence of the use of withes in harness in days gone by.

So careful were our forefathers of these indispensable commodities, that they laid them past for the season in a dry place. And when the time for ploughing drew near, they brought them forth and steeped them in water for some days, that they might regain that pliability and toughness which fitted them for the purpose required. Though these very primitive implements are not now required, they are kept in

[1] Widdie, or withie, is the old English or Saxon name for the willow. Skeat's *Etymological Dictionary,*—voce "withes."

remembrance by a proverb in frequent use in the Highlands. When any work is to be begun, the natives say in Gaelic vernacular, "*Tha tra dol bhogach nan gad,*"—It is time to steep the withes.

How strange this sounds to us in these times, when the triumphs of science have turned the products of the earth to the use of man, and have made of iron (which lay beneath the feet of the men who made and used ropes of withes), ships stupendous in size, and have made the same material carry our thoughts across wide oceans and mountain barriers with lightning speed. Remembering this, and enjoying the benefits of these great discoveries, we too often forget that our forefathers, who used these simple contrivances, were, in all that constitutes true manhood, equal, and in some qualities superior, to the men of modern times.

Brae of, and Nether Lorn.—In the following list the explanation given of this name is merely Lorn, one of the founders of the Argyll family, and we may add of the family of Glenurchay, now Breadalbane. The name comes from *Loarn*, the first king of the Scotch in Dalriada.[1] Selbach, tenth in descent from *Loarn mor*, occupied Dun Ollaig, or Onlaig, now Dunolly (*circa*, A.D. 685-733), and it became the chief stronghold of the Cinel-Loairn. "The original extent of this lordship included the portion of the county of Argyll lying north and north-west of Loch Awe, extending to Loch Leven on the north and the Crinan Canal on the south-west." "In after times, when the race had permanently established themselves, the word *cinel* or *genus* was dropped, and their settlement took the name simply of the founder, and appeared in the form of *Lorn*. St. Columba was a grandson of Erca, daughter of *Loarn mor*, and nine of the first twelve abbots of Iona, including Adamnan, were descended from her."[2] This relationship to the ruling family could not fail to strengthen the hands of the abbots for good.

Many of the names in the following list are so admirably

[1] Reeves's *Adamnan*, ed. 1874, p. 249. [2] *Ibid.* p. 281.

descriptive that, when explained to the passing stranger, they convey to him features in the landscape which he would otherwise have passed unnoticed. There is a rock in the lower part of Glendochart, within a short distance of Killin, named Craignavie; in correct Gaelic *Craig neamhaidh,* or the Heavenly Craig. It is eminently beautiful, and well deserves the name; but when we learn that it was a favourite resort of St. Fillan, who spent the days of his manhood in bringing the inhabitants of the glen to the knowledge of heavenly truth, it becomes in the spectator's eyes still more entitled to its name. The name for a pearl in Gaelic is from the same root, indicating that this prized product is so beautiful that it is heavenly, direct from the Divine hand, and which the slightest touch of human handiwork would mar and destroy.[1] The same penetrating sense of the beauty and harmony of the sights and sounds of nature pervades the ancient Gaelic poetry. Who that has ever beheld *Gleneitche* (the correct name of Glenetive) in the glorious sunlight of a calm summer morn, with the heights above reflected in the lake below, does not recall the scene with delight and echo the lament of the ancient bard uttered many hundreds of years ago—

"Gleneitche! O Gleneitche!
There was raised my earliest home;
Beautiful its woods on rising,
When the sun struck on Gleneitche.

"Glenurchain! O Glenurchain!
It was the straight glen of smooth ridges;
Not more joyful was a man of his age
Than Naoise in Glenurchain.

"Glendaruadh! O Glendaruadh!
My love each man of its inheritance;
Sweet the voice of the cuckoo on bending bough,
On the hill above Glendaruadh."[2]

It has been wisely said that the soul grows by what it

[1] The English name *pearl* is designed from its outward shape. The Latin name is equally prosaic—*Margarita,* born of the sea.

[2] The *Dean of Lismore's Book,* edited and translated by Dr. W. F. Skene, p. lxxxviii.

feeds upon. If on unworthy or polluted things, the mind becomes debased; if on beautiful or exalted things our whole being is elevated and refined. Our investigations have led us through scenes of surpassing beauty and grandeur, and the contemplation of these led our thoughts to Him who framed them all. It has led us too, to hallowed sites where good men laboured, and devoted their talents, their lives, their all for the promotion of the highest and holiest mission on earth. If scenes where great deeds have been done and brave words spoken, become hallowed and places of pilgrimage to the generous and thoughtful of all the ages, the scenes where good men laboured become hallowed too, and more than common ground. Who could stand unmoved in Iona on the ground where St. Columba stood? The proclamation of the Gospel there by him, like a sweet south-west wind blowing across the frost-bound earth, melted the heart of first one and then another, till the slender stream became a mighty river, carrying blessings in its course. And pilgrims from distant lands, surveying these blessings, come and gaze with reverence on the spot whence the stream of heavenly truth issued to the benighted land, and, onward through the ages, to distant climes.

ALEXR. LAING.

NEWBURGH-ON-TAY,
May 1887.

LIST OF THE BREADALBANE LANDS

WITH

GAELIC NAMES AND ENGLISH TRANSLATIONS.

Name of Lands.	Gaelic Names.	English Translations.
ABERFELDIE	*Aber Pheallaidh*	The confluence of St. Palladius.
Achacha	*Ach-a-chatha*	Field of the battle.
Achacharn, or Acharne	*Ach-a-chairn*	The field of the cairn.
Achacharne, or Achnacarne	*Ach nan cairn*.....	The field of the cairns.
Achachinay	*Achacineadh*	The field of the meeting (of the Clan).
Achachosragan	*Ach-a-choisrigeinn* ...	The field of the blessing or consecration.
Achinryer	*Ach-an-raoir ?*	The field of the upland plain.
Achmore.....	*Ach mor*	The big field.
Achnaba.....	*Ach nam ba'*	Field of the cows.
Achnacon	*Ach nan con*	The field of the dogs.
Achnacroish	*Ach na crois*	Field of the cross or crossing.
Achnafrie	*Ach na Fridh*	Field of the deer forest.
Achnamaddie.....	*Ach na madaidh*.....	Field of the wolves.
Achnavade.....	*Do.*	Do.
Aishderrichasich ...	*Aish doire chassaich*	The slope of the steep coppice.
Aishmonchorriebuy	*Aish monadh choire buidhe*	The slope of the hill of the yellow corrie.
Aishnaclachlarich ...	*Aish na clach laraich*	The slope of the stony pass.
Aishnaheding.....	*Aish na h-aodainn* ...	The slope of the face of the hill.

Name of Lands.	Gaelic Names.	English Translations.
Aishnamorrie	*Aish na muire*	Mary's slope.
Aishondowie	*Aish chon duibh*	The slope of the black dog.
Altacarmaig	*A'llt-chormaig*	Cormac's burn.
Altmorman	.....	Morman's burn.
Ardchalzie, Easter...	*Ard choille*	The high wood.
Ardchyll.....	*Do.*	Do.
Ardentryve.....	*Ard an t-snaimh*	The house or height of the swimming place.
Ardeonan, or Ardeonaig	*Ard Eonan* ..... (*See* Ardtalonaig.)	The height of St. Eonan (the Gaelic form of Adamnan).
Ardewnan, or Ardeunag	*Do.*	Do.
Ardinockmonane ...	*Ard cnoc monan*	The height of the little hill.
Ardkenknockans ...	*Aird-ceann-a-cnocan*...	The abode at the head of the knolls.
Ardlair	*Ard Lar*	The high plain.
Ardlarich	*Ard laraich*.....	The high abode or pass.
Ardmadie	*Ard-a-mhadaidh*	The height of the wolf.
Ardnacaple.....	*Ard nan capull*	The height of the horses.
Ardnagauld, Easter Ardnagauld, Wester	*Ard na gall*.....	The dwelling of the strangers.
Ardnahoay.....	*Ard na huamh*	The height or dwelling of the cave or grave.
Ardsleignish	*Ard sligneach*	The place of shells.
Ardtalonaig	*Ard-talla-Eonan* ..... (*See* Ardeonaig.)	The height of the hall of St. Eonan.
Ardtholony, Office of Tosheochdoraship of	*Ard lonaig*	The place belonging to the Tosheoch, or officer at law.
Auchacharn	*Auch-a-chairn*	The field of the cairn.
Auchenreoch	*Auch-an-riabhach*.....	Speckled field.
Auchenreoch, in Strathfillan	.....	Do.
Auchgrud	*Ach a ghrud*	The field of the dregs, or brewing field.
Auchindownan	*Auch-an-dūnain*	The field of the hillock.
Auchindryen	*Auch-an-droighinn* ...	The field of thorns.
Auchinleys.....	*Auch-an-lews*	The field of the beacon.
Auchinreor.....	*Auch-an-Raodhair* ...	The field of the upland plain.
Auchlyne	*Auch na Linni*, or *Auch na loinne*	The field of the linn or pool, or the field of the stackyard.

Name of Lands.	Gaelic Names.	English Translations.
Auchnacroish.....	*Auch na croise*	The field of the crossing or of the cross.
Auchnasaule	*Auch an t sabhail* ...	The field of the barn.
Auchtertyre	*Uachdar tir*.....	The upper land.
Auleckich	*Ath leac-ach*.....	The flaggy ford.
Awe	*A* = water	.....
BADNACARRY.....	*Bad-a-charrie*	The thicket of the paved ford.
Ballechevane	*Bealach a mhein*	The pass of the mine.
Ballegrundill	*Baile grundail*.....	Thrifty farm.
Ballemackillachane	*Baile-Mac-Killachane*	Mackillachane's farm.
Ballemeanoch.....	*Baile-meadhonach* ...	Middletown.
Balleveolan.....	*Baile-Bheolan*	Town of little mouth
Ballmannoch	*Baile mannach*.....	The monks' town.
Balloch (Taymouth)	*Balloch*, or *Bealach*...	The pass.
Ballynavin	*Bail na h'amhainn* ...	The town of the river.
Balnacraig	*Baile na craig*.....	The town of the craig.
Balnalecken	*Bail na leac-an*	The town of the flaggy slope.
Barachiryal (Pronounced Barichiraill.)	*Bar a ghaireil*.....	The height of the quarry.
Baralag	*Bar-lag*	The top of the hollow.
Barbreck (Lochow)	*Bar brec*	Spotted point.
Barcaldane	*Bar caltuinn*	Hazel point.
Barchalachane.....	.....	.....
Baresich	*Bar-aiseag*	Town of the ferry.
Barindromane.....	*Bar an dromain*	The top of the little ridge.
Barnacarrie.....	*Bar na carradh*	The town of the paved ford.
Barnamuick.....	*Bar na muic*	The town of pig.
Barnandeas	*Bar nan dias*	The town of the ears of corn.
Barnazearie.....	*Bar-na'n-gearr*.....	The height of the hares.
Bendaskerlie.....	*Ben da sgeir liath*	The mountain of the two gray cliffs.
Benglass.....	*Ben-a-ghlas*	The gray mountain.
Benimore ..... / Benmore	*Ben mhor*.....	Big mountain.
Berenakensauch.....	*Bior-na-guisaich?*.....	The point of the fir forest.
Blairanedine	*Blair-an-endain*	The plain of the face.
Blairnie	*Blar-nigh*.....	The washing plain.
Boreland.....	*Mhor lag*.....	The big hollow.

Name of Lands.	Gaelic Names.	English Translations.
Borlick	*Mhor lag*	The big hollow.
Bovain	*Bo-mheadhon*	Mid town.
Brabant (Island)	.....	.....
Brae Lorn	*Braigh Lorn*	The braes of Lorn.
Branquhalzie	*Braigh na coille*	Top of the wood.
Breadalbane	*Braigh albain*	Braes of Alban, Height of Scotland.
Brucecroft	.....	Bruce's croft.
CADDERLIE.....	.....	.....
Cadletown	(?) *Cata* (Irish)	Cattle town, used by drovers.
Caleloquhan	*Coille eilechean* ..... (A farm near Auch-i-ennach.)	The wood of the rivulets.
Calzienagat	*Coille nan gad*	Wood of the withies.
Cambusfernis	*Camus-fhernie*	The fork of the alders.
Cambuslaich	*Camus laich*	The muddy fork or bay.
Camusnagall	*Camus nan gall*	The forked bay of the strangers.
Candclacher	*Ceann a chlachair*	Rocky headland.
Candknock	*Ceann a chnoic*	Hillock-end.
Candloch or Kinloch	*Ceann an loch*	Head of the lake.
Candroquhat	*Ceann a drochaid*	Bridgend.
Capnoclyne	.....	.....
Carnbane in Seil	*Carn ban*	Gray or whitish cairn.
Carquhin	*Coire chumhann*	The narrow corrie.
Carrie	*Carriadh*	(*See* Badnacarry.)
Carrindewar	*Carn an Deoir*	The Dewars' Cairn.
Castle Cavan	*Cabhan* (Erse)	A hollow place or field.
Castlehill	.....	.....
Catanise	*Cat an eas*	Wild cat's waterfall.
Cathdrippnie	.....	.....
Clachrich, or Chichrick	*Clach-rich*	Rocky place.
Clachan of Killin ...	*Cill linn*	Kirkton of Killin.
Clachbreack	*Clach bhreac*	The spotted stone.
Clachdchragaig	*Clach draghaidh*	The stone of dragging.
Clachmaggage	*Clach-magadh*	The mocking stone (echo).
Clochnabretton	*Clachna bradan*	Stone of the salmon.
Cloichrane	*Clach-raon*	Stony plain.
Colloquharrien	*Caol chuirn*	The strait of the cairn.

Name of Lands.	Gaelic Names.	English Translations.
Comrie	*Comh-ruith*	Confluence.
Condulich	*Cumhain Tulach*	Narrow hillock.
Conendash	*Caion 'n eas*	Moan of the waterfall.
Correbligags	.....	.....
Corremuline	*Coire mhuilinn*	The corrie of the mill.
Corrichibaa, Forest of	*Coire chioba*	Corrie of the long grass.
Corriecharmick	*Coire charmaig*	Carmick's corrie.
Corriecherich	*Coire chāorach*	The corrie of the sheep.
Corriecherow	*Coire cheathramh*	The corrie of the quarters.
Corriechrombie	*Coire chrombie*	The crooked corrie, or of the bend.
Corriegour	*Coire ghobhar*	Corrie of the goats.
Corries	*Coire achan* ..... (In Ben Cruachan.)	The farm of the corries, or hollows.
Corrielorn	*Coire Lorn*	Corrie of Lorn.
Coulcharan	*Caol chuirn*	The strait of the cairn.
Craig	*Craig*	Cliff.
Craigbamorin	.....	.....
Craignavie	*Craig neamhaidh*	The heavenly craig.
Craigvockin	*Craiga Bhōchdain*	The goblin rock.
Cranick	*Crionach*	Stunted wood.
Creachans, Easter and Wester	*Creachan*	A bare mountain-side.
Crettindewar	*Croite-an-deoire*	The Dewar's Croft.
Croftdow	*Croit dubh*	The black croft.
Croftinglas	*Croit ghlas*	The gray croft.
Croftinterre	*Croit an t saoir*	The joiner's croft.
Croftnakaber	*Croft nan Cabar*	The croft of the deer.
Cruindachy	*Cruinn acha*	The round field.
Culdares	*Cul an doire*	The back of the oak wood.
Culietter	*Caol leth tir*	Narrow half land, or slope.
DALGARDIE	*Dal-chardeach*	Plain of the smithy.
Dalinlongart	*Dal an lon gart*	The plain of the enclosed meadow.
Dallenlaggans	*Dal an lagain*	Dale of the hollows.
Dalmarkglen	*Dal marc gleann*	The plain of the horse glen.
Degenish	.....	(Apparently Norse.)
Derilochane	*Doire an lochain*	The wood of the little loch.

Name of Lands.	Gaelic Names.	English Translations.
Derrydarroch.....	*Doire darach*	The oak grove.
Dewarnafergus, Croft in Auchlyne	*Deòre*	The croft of Fergus the Dewar.
Dewarnamais, Croft in Killin	*Deor na maise?*	The Dewar of the dish.
Dewarvernans, Croft in Suy	*Deor Fernan?*.....	The Dewar's alder croft.
Dochart	*Dochart?*.....	Rough river.
Domuncater	.....	.....
Dounach.....	*Donn Ach*	Brown field, or field of hillocks.
Dounans.....	*Dūnan-an*	Conical hillocks.
Dowacha.....	*Dubh acha*	Black field.
Downan	*Dunan*	Conical hillock.
Downich.....	.....	(*In Latin* Dominus.)
Downmore	*Dùn more*	The big dun or fort.
Downtalzear	*Dun an Taileir*	The tailor's hillock.
Dreissage	*Dris aig*	Briery bay.
Drumnamuckloich...	*Drum-na-muc-chloich*	Ridge of the pig's stone.
Drumnaquhassell Castle	*Drum na caisteal*.....	The ridge of the castle.
Drumnaquheall	*Drum-na coile*	The ridge of the wood.
Drumnasheallig	*Drum na seilg*.....	Ridge of the hunting or stalking.
Drumquhargan	*Drum charaigean*.....	Ridge of shaggs of corn.
Drumvuich.....	*Drum bhuic*	Ridge of the buck.
Duhyve	*Dubh shliabh?*.....	The black moor.
Dulletter.....	*Dubh leth tir*	The shady side of a glen or holm.
Dumfallandies	.....	.....
	(In the Exchequer Rolls this appears as *Drummefane-quhallidy.*)	
Duncanreachstown...	.....	Swarthy Duncan's town.
Duncrosk	*Dun crosg*	The hill of the crossing.
Dunday	*Dun Daibhi*.....	David's dun or hillock.
Duntuime	*Dun Tuim*	The knoll of the hillock.
EDDERGOLL	*Eadar gobhal?*.....	Between a fork.
Edinkyp or Edinx...	*Edin chip*	The face of the "last"—hill so called from its resemblance to a shoe-last.

Name of Lands.	Gaelic Names.	English Translations.
Edindonich	*Aodann doanadh*	The slope-faced hill.
Edramuckie	*Eadar-da muckie*	Between two pig or buck hills.
Edravinoch	*Eadar da*	Between two fields.
Edrelechekech	*Eadra lechdach*	Between the stony field.
Elandewir	*Eilean an Deora*	The Dewar's island. (*See under* Dewarnafergus.)
Elandorach	*Eilean Dorch*	The dark island.
Elerick	*Elric*	Hillock, or a deer's walk?
Ellandkilquhirn	*Eilean Caol chuirn*	The island at the strait of the cairn.
Ellandlochtollis	*Eilean Loch Toilbh*	The island in the loch of the floods—where the many streams fall in (Loch Tolla in the Moor of Rannoch).
Ellanduffier	*Eilean dubh fiar*	The crooked black island.
Emircreachane	*Imir a chreachain*	The field of the barren crest.
Erackhall	*Earr choille*	Border of the wood.
Evir	*Iubhar*	Yew.
Eyich	*Eigheach*	Shouting or proclaiming.
FEARLING	*Feur lon*	Grassy meadow.
Ferlochan	*Feur Lochan*	Grassy little loch.
Fernan	*Fearn*	The alder place.
Fernochs	*Fernach*	Alder fields.
Finaltive	*Finalltaibh*	The smooth flowing or white burns.
Finglen	*Fionn gleann*	The fair glen.
Finglenbeg	*Fionn gleann beag*	The little fair glen.
Finglenhaugh	*Fionn*	Haugh of the fair glen.
Finglenmore	*Fionn gleann mor*	The big fair glen.
Finlarig	*Fionn Larig*	The fair pass.
Finteive	.....	
Fintullich	*Fionn Tulach*	The fair tulloch or hillock.
GARROWS	*Garbh*	Rough ground (plural).
Garvecharren	*Garbh chairein?*	Rough rocky surface.
Glasquharrie	*Glas choirein*	The gray corrie.
Glenbucky	*Gleann Buice*	The buck's glen.

Name of Lands.	Gaelic Names.	English Translations.
Glenkettilane.....	.....	.....
Glenlawer	*Gleann lahar*	The famous glen, or the glen of the hoof shape.
Glenloquhey, or Glen-lochy	*Gleann loch diae*	Glen of the black river.
Glenlyon	*Gleann lithe amhain*	Glen of the spatey river.
Glennoe	*Gleann 'n uamh*	Glen of the cave.
Glenorchy ..... Glenorchy in Bread-albane	*Gleann Urcha*	The glen of the tumbling, burrowing stream.
Glentendile	*Gleann an dile*.....	The spatey glen.
Glenyurin	*Gleann-a ghuran*	The glen of the wart.
IBERT OF MONZIE...	*Iobairt*.....	The offering of Monzie.
Immerewen	*Imir, or Iomaire Eoghain*	Ewen's or Eonan's field.
Inchbean.....	*Innis Bean*	Island of St. Bean.
Inchconan	*Innis chonain*	St. Conan's Island.
Inchewin	*Innis Ewin*	Eonan's Island.
Innerardoran	*Inbhir ard t'sroin*	Confluence of the high point.
Innerargane	*Inbhir Fheragan*	Confluence at the warty ground.
Innerchavnane	.....	The confluence of the drift of snow.
Innerchytell	.....	.....
Innercolan	*Inbhir cāolan*	Confluence of the narrow streamlet.
Innerhaggarnie	.....	Confluence of the murmuring stream.—Query.
Innermearn	*Inbhir Meadhran*.....	Confluence of St. Merinus.
Innernahyle	*Inbhir na Choille*.....	Wooded confluence.
Innernenty, Easter and Wester	.....	.....
Inneryeusachane ...	*Inbhir Ghiusachain* ...	The confluence of the fir forest.
Innerynane.....	*Inbhir Innêan*	Confluence of St. Ninian.
Inroquhey	*Inbhir Orchay?*	The confluence of the otter.
Inschchaddon.....	*Innis Aidan*	Island or inch of St. Aidan.
Inverwoucher.....	*Inbhir Uachdar?*.....	The upper confluence.
Islandran	*Eilean rinn*.....	Island of the point.
Island Maloch.....	*Molach*.....	Rough (luxuriant vegetation).

Name of Lands.	Gaelic Names.	English Translations.
KEILVELLOCH	*Caol Bhealloch*	Narrow pass.
Keirchione ..... (*See* Carquhin.)	.....	.....
Kenknock	*Ceann a knoc*	Head of the knoll.
Kenlochlaggan, or Kenlochlaich	*Ceann loch Laggan* ... *Cean loch laich*.....	Head of Loch Laggan or hollow — head of the muddy loch.
Kenmore	*Ceann bhior*	The end of the water.
Kilbrandon.....	*Cill Brandan*	St. Brandan's cell or church.
Kilbride	*Cill Bride*.....	St. Bridget's cell or church—cell or kirk of St. Bride.
Kilchoan.....	.....	St. Conan's cell or church.
Kilchoran	.....	St. Coran's chapel, or chapel of the crook.
Killaige	.....	The burying ground at the bay.
Killandreish	*Cill Aindreis*.....	St. Andrew's church.
Killean	*Cill Iain*	St. John's cell or church.
Kilninvar	*Cill an Inbhir*	Kirk of the confluence.
Kiltirie	*Caol tir*	Narrow land.
Kingart	*Ceann ghart*.....	End of the reclaimed land.
Kinloch or Candloch	*Ceann loch*	Head of the lake.
Kinlochdow	*Ceann loch dubh*	Head of black loch.
Kinlochetive	*Ceann loch etedh*	Head of the loch of veins (so named from the veins of quartz in the rocks on the sides of the glen).
Kinnyeallen	*Ceann a gheal fhoun*	Head of white district.
Kinzealdie	*Ceann alt duibh*	Head of the black burn.
LAGGAN	*Lag-an*.....	Hollow.
Lagganbeg	*Lag-an beag*.....	Little hollow.
Lagganmoir	*Lag-an mor*	Big hollow.
Lagvinsheoch.....	*Lag-a mhiseach*	Hind's hollow.
Lanerk, Offerens of	.....	.....
Lanerkie, Easter ...	.....	.....
Larachfulzie	*Larig fuileiche*.....	Bloody pass.
Laragan	.....	A little pass ?

Name of Lands.	Gaelic Names.	English Translations.
Larg	*Lairig*	Pass.
Larglandran	*Lairig lann Droighne*	Pass of the thorny fort.
Larig	*Lairig*	Pass.
Lauran	.....	.....
Lawerbeg	*Ladhar*	Hoof? little.
Lawermeenach		Hoof? middle.
Lawermore		Hoof? big.
	(*Lawer* of doubtful etymology.)	
Leadcraggan	*Leathad chragan*	Slope of the rock.
Leadcrosk, or Ledcrosk	*Leathad chroisg*	Slope of the crossing, or the sloping field of the cross.
Leckach	*Leachdach*	A flaggy grazing, flaggy, or abounding in flags.
Ledcarrie	*Leathad charrie*	Slope of the paved ford.
Legfern	*Lag fern*	Alder hollow.
Leiragan	.....	.....
Lennie, Little	*Leana*	Wet meadow, or swampy hollow.
Lennie, Kirklands of	.....	.....
Lesmoir, Advocation of	*Lis mor*	Big garden. (And patronage of the Church of Lesmoir.)
Letter	*Leth tir* (*Leathad-thir*—Armstrong's Dictionary.)	Half-land slope, or a sloping hill.
Lettermilchallum		Half-land of Malcolm's mount.
Letters		(Plural.)
Letterwoltan	.....	.....
Lianachs, Easter and Wester	*Lion ach*	Lintfields.
Lix	*Leachd* (*Gen Lichd*) (Farms in Glendochart.)	Flags—abounding with flags, or flat stones.
Lochbanquhar	*Loch beinn chir*	Loch of the crested hill.
Lochcachron	.....	.....
Loch Rannoch	*Raneach*	Abounding in ferns.
Loch Rannoch, Isle of		
Loch Tay	*A = water, n' ta = the water*	.....
Lochtyleode, Loch of	.....	M'Leod's Loch.
Loing, Island of	*Long*	Island of the ship.
Lorn, Brae of	.....	Lorn, one of the founders of the Argyll family.
Lorn, Nether		
Lorn, Third of		

Name of Lands.	Gaelic Names.	English Translations.
Lurg	*Lurg*	The leg, or shin.
Lynamoir	*Loinn mhor*	The big stackyard.
Lyon, Point of	.....	*See* Glen Lyon.
MACLAUCHLAN'S LANDS	.....	.....
Mains of Comrie ...	*Comh ruith*	Confluence.
Mamlorn.....	*Mam Lorn*	*Mam*, height—Hill of Lorn.
Margeroy	*Marg croi = cruaidh*...	Marg signifies mark, a certain extent of land.
Markchabbell.....	*Marg caibeal*	The chapel's markland.
Menzies	*Menzies*, or *Menzeir*...	Surname of the Castle Menzies family—Appin of Dull.
Meyany	*Methany?* perhaps *meathon uigh*	Middle distance.
Milntown	(English).....	Town of the mill.
Mochaster	.....	.....
Moness	*Monadh-n-eas*	Hill of the waterfall.
Monzie, fourth part of	*Mon' Fhiadh*	Hill of the deer.
Monzie, Ibert or Glebe of	*Iobairt*	Ibert = sacrifice. Query, land dedicated to God, or some sacred purpose.
Morlanich	*Mor lanachd*	Big yards (stack).
Mornish	*Mor Innis*	Big Island.
Murlegan	*Mor lagan*	Big hollow.
Murthly	*Mor Thulaich*	Big eminence or hillock.
NEIRLAND	.....	.....
Nether Tullibannachar	See *Tullibannachar*	.....
OBAN	*Ob-An*.....	The little bay.
Orchat	.....	.....
Orinsackbeg	.....	.....
Orinsackmore.....	.....	.....
Overardeoran.....	*Ard t'sroin*	Height of nose or promontory.
Over Tullibannachar	.....	*See* Tullibannachar.

Name of Lands.	Gaelic Names.	English Translations.
PENEFUIRT.....	*Beinn a Phuirt*.....	Ford mount, or the mount of the ferry or quay.
Penekinklachane ...	*Beinn ceann a clachain*	Ben at the head of the clachan.
Penemolich.....	*Beinn mhollach*	Rough (with grass) mount.
Pennyfour	*Beinn fhuar*	Cold mount.
Pennylochane.....	*Beinn Lochan*	The mount of little loch.
Perth	*Apertha*	Mouth of Tay.
Pitmackie	.....	.....
Pitteyla	*Pit an dile*	Wet hollow.
Polinduich	*Pol an Duthaich*	St. Duthac's Pool.
Portbane	*Port ban*	Fair port.
Portcharren	*Port charan*.....	Port or ferry of the wart.
Portnacraig	*Port-na-craig*	The ferry of or at the rock.
Portnellan	*Port an eilein*	Port of the island.
Portnillain	*Do.*	Do.
Port of Loch Tay ...	*Port*.....	Ferry port to the island of Loch Tay.
RAGRAY	.....	.....
Ramony	*Ruigh mhonaidh*	The mountain sheiling.
Rannoch, Lands and Barony of Rannoch, Loch of ... Rannoch, Isle of ...	*Raineach*.....	*See* Loch Rannoch.
Reweld	*Ruigh allt*	The sheiling of the burn.
Roro	*Ruadh shruth* (*sh* silent)	Red stream.
SHEWNEY, or SHUNA	.....	(Norse.)
Shian ..... Shian, Wester	*Sith ean*	Fairy mound.
Skeag	*Sgeach*.....	Abounding with thorns.
Skinnell	*Sean bhaile*	Old town.
Sonachan	*Sonnach*	A palisade—a castle.
Soroba	.....	(Norse.)
Strade.....	*Sraid*	Street?
Stragairtney	*Srath aird-an-fhiadh*	Strath of deer's mount.
Streangbeg.....	*Sreang bheag*	A string or little ridge.

Name of Lands.	Gaelic Names.	English Translations.
Streangmore	*Sreang mhor*	A string or big ridge.
Stroanarderan	*Sron-ard t'sron*.....	Point of high nose or ness.
Stroanfern	*Sron fernan*.....	Alder point.
Stron-Comrie	*Sron comh ruith*	Point of confluence.
Strongarwald.....	*Sron garbh alt*	Promontory or nose of rough burn.
Stronmelochan	*Sron meal an lochain*, or *Sron a mhiol chon*	Promontory of the little loch, or the point of the grey-hound.
Strowan, Barony of	*Sruth an*	Streams, or a little stream.
Stuckchabbell	*Stuchd chaibeal*	Projecting crag of the chapel.
Stuicks, Wester.....	*Stuic*	Stocks.
Succoth or Soccoch	*Soc-ach*.....	A promontory like the sock of a plough.
Suy.....	*Suidhe*.....	A seat.

TARNDOWN	.....	.....
Tay, Fishings of ... / Tay, Port of Loch...	*Ta*	The water. / *See* Port of Loch Tay.
Taymouth	.....	.....
Teneffis (Duneaves)	*Tigh-an-Neamh*	Duneaves—the house of St. Neamhan.
Teray	*Teray*	A farm in Glenlochay, a man's name.
Terrarthur	*Tir-arthuir*	Arthur's land.
Terrichardie	*Tir-ceirdeach*	Land of tradesmen, or smithy land.
Tirewin	*Tir-Ewin*.....	Ewen's land, or the land of St. Eonan.
Tomentyvoir	*Tom an tigh mhoir* ...	Hillock of the big house.
Tontuime	*Dun an tuim?*.....	The knoll of the hillock.
Torbroicks	*Tor-a Bhroichd*	Sharp height of the brocks or badgers.
Tornamoan.....	*Tor na moine*	Sharp height of peats.
Torsay	*Tor-a*	The island with the projecting rock.
Toryark	*Tor dhearg?*	Red Tor or height.

Name of Lands.	Gaelic Names.	English Translations.
Tosheochdoraship of Ardtholony	(*See* Introduction, p. 34.) (An old word in Gaelic signifying of or belonging to law, hence the place belonging to the Tosheoch or officer at law.)	(*Ard lonaig*) High Pass.
Tullibannachar, Nether Tullibannachar, Over	*Tulach beinn chir*	Hillock of the crested hill.
Tullich ..... Tullichan	*Tulach*.....	An eminence, or hillock, or knoll.
Tullichdulls, or Tullichoulls	*Tulach Dughall*	Dugald's Knoll.
Turrereichs, Easter and Wester	*Tur airidh*	The height of the sheiling.
URCHAY, WATER OF	.....	*See* Glenorchy.
YNNY, or INNIE ...	*Aoineadh*.....	A steep promontory.

INDEX TO INTRODUCTION

ABER, etymology of . . 14, 15
Aberfeldy, origin of name . . 17
Abernethy, dedication of lands of 19, 20
oak-tree at 20
Adamnan, St., history of . 27-29
Aidan, St., his life and work in Northumbria . . . 23-27
Ap, Welsh for *son*, etymology of . 13
Awe, Loch, etymology of . . 38

BEAN, ST., notice of . . . 36
Brendan, St., his history . 20-22
Bride, St., her history. . 18-20
Bruce, King Robert, connection with St. Fillan. . . . 32

COLUMBA, ST., ... 48
copies of the Gospels by . 11
Conan, St. 29

DEER, BOOK OF 12
Dewar, the keeper of the Quigrich, privileges and duties . . 33
history of hereditary keeper . 36
origin of name . . 33, 34
Dunolly 48
Dull, monastery founded at. . 29
Dury, origin of family name and of lands 33, 34
Duthac, St., notice of . . . 37

FILLAN, ST., his history . 30-33, 49
Forgan Church, Fife, anciently St. Phillans 31

GLENETIVE 49
Grantully, church of . . 36

INCH CAILLACH, Loch Lomond . 30
Inchconain, Loch Awe. . 29, 30
Inishail, notice of . . . 39
Inver, etymology of . . 14, 15

KENMORE, Fair of Holy Women at 42-44
Kilchurn, notice of . . . 39
Killichonan, Rannoch . . . 29
Killin, notice of 44
Kirkcaldy, etymology of . . 13

LEGENDS, meetings to hear recited 46
Lindisfarne 25, 26
Lorn, origin of name . . . 48

MAC, etymology of . . . 13
Mearn, St., his history . 22, 23
Melrose, first Abbot of . . 26

NEAMHAN, ST. 37
Ninian, St., his history . 16, 17

PALLADIUS, ST., his history. 17, 18
Perth . . . . 15 and *note*

QUIGRICH, history of . . 33-36

TAY, LOCH, etymology . . 38
Isle of, notices of . . 40-42

WITHIES used for harness . 47, 48
Wolves, the last seen in Lower Breadalbane 46

R&R
EDINBURGH

t/k

257

R.C.R.
EDINBURGH

t/k

257

Br 9868.8
Translations of the names of places
Widener Library 005952518
3 2044 081 264 236